

KALYANA KALPATARU



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The Valmiki-Ramayana Number—I

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Kalyana-Kalpataru

The Valmiki-Ramayana Number—I

December, 1960

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[डाकव्ययः पृथक्]

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The four Divine Brothers entering into Wedlock

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



Kalyana-Kalpavṛu

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(Bhagavad-Gītā VI. 30)

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December, 1960

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श्रीराघवं दशरथात्मजमप्रमेयं
सीतापतिं रघुकुलान्वयरत्नदीपम् ।
आजानुवाहुमरविन्ददलायताक्षं
रामं निशाचरविनाशकरं नमामि ॥

I salute Śrī Rāma, son of Daśaratha and a scion of Raghu, the Spouse of Sitā, the bejewelled lamp of Raghu's race, whose arms extend up to His knees, whose eyes are big as the petals of a lotus, who brought about the destruction of the Rākṣasas and who is beyond all proofs.

Salutations

कूजन्तं रामरावेति मधुरं मधुराक्षरम् ।
आरुह्य कविताशाखां वन्दे वाल्मीकिकोकिलम् ॥

I salute the sage Valmiki, conceived (by the poets) as a cuckoo melodiously singing the sweet syllables "Rama ! Rama !!" while perched on a bough of the tree of poetry. (1)

वाल्मीकिर्मुनिसिंहस्य कवितावनचारिणः ।
शृण्वन् रामकथानां कौ न याति परां गतिम् ॥

Hearing the roar, in the form of Śrī Rama's narrative, of Valmiki, the lion among sages, roaming in the forest of poetry, who would not attain to the highest goal ? (2)

यः पिबन् सततं रामचरितामृतसागरम् ।
अतृप्तस्तं मुनिं वन्दे प्राचेतसमकल्मषम् ॥

I bow to the sinless sage Valmiki (son of Varuṇa, the god presiding over the waters), who, though incessantly drinking of the ocean of nectar in the shape of Śrī Rama's narrative, remains unsated. (3)

गोष्पदीकृतवाराशिं मशकीकृतराक्षसम् ।
रामायणमहामालारत्नं वन्देऽनिलात्मजम् ॥

I salute Hanumān (son of the wind-god), who sprang across the sea as though it were an impression made by the hoof of a cow, (nay) who crushed the ogres (of Lanka) as though they were (so many) mosquitoes and who is a jewel (as it were) adorning the great garland of (the story of) the Rāmāyaṇa. (4)

अञ्जनानन्दनं वीरं जातकीशोकनाशनम् ।
कपीशमक्षहन्तारं वन्दे लङ्काभयंकरम् ॥

I bow to the heroic Hanuman (the lord of monkeys), the delight of Añjana (his mother), who dispelled the grief of Sītā (Daughter of King Janaka) and made short work of Akṣa (son of Ravana, the demon king of Lankā) and proved a source of terror to Lanka. (5)

मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।
वातात्मजं वातस्यूमुख्यं श्रीरामदूतं शिरसा नमामि ॥

I bow my head to Hanumān (son of the wind-god), the leader of the army of monkeys and the foremost of those endowed with intelligence, who is swift as thought, (nay) who equals the wind-god in speed and has mastered his senses, and who played the role of a spy to Śrī Rama (in tracing the whereabouts of Sītā and ascertaining the strength of Ravana, who had stolen her away). (6)

उल्लङ्घ्य सिन्धोः सलिलं सलीलं यः शोकवह्निं जनकात्मजायाः ।
आदाय तेनैव ददाह लङ्कां नमामि तं प्राञ्जलिराञ्जनेयम् ॥

I bow with joined palms to the celebrated Hanumān (the son of Añjana), who, having leapt across the water of the sea (parting the land of Bharatavarṣa from Lanka, which is now identified with the Laccadive Islands) as a matter of sport and picking up the fire of grief of Sītā (the Daughter of Janaka) burnt Lanka with that very fire. (7)

आञ्जनेयमतिपाटलाननं काञ्चनाद्रिकमनीयविग्रहम् ।
पारिजाततरुमूलवासिनं भावयामि पवमाननन्दनम् ॥

I contemplate on the son of Añjana, the delight of the wind-god, who has a blood-red face, is endowed with a personality charming as a mountain of gold and who has taken up his abode at the foot of a Parijata (one of the five kinds of celestial trees credited with the virtue of granting one's desire). (8)

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम् ।
बाष्पवारिपरिपूर्णलोचनं मारुतिं नमस्त राक्षसान्तकम् ॥

Bow to Hanuman (son of the wind-god), the destroyer of the ogres, who is present with his palms joined above his head and with his eyes flooded with tears (of joy) wherever the names and praises of the Lord of the Raghus are being sung. (9)

श्रीसीतारामचन्द्राभ्यां नमः

श्रीमद्वाल्मीकीयरामायणम्

बालकाण्डम्

प्रथमः सर्गः

The Valmiki-Ramayana

Book One

(Bala-Kanda)

Canto I

The celestial sage Nārada narrates to Vālmiki the
Story of Śrī Rāma in a nutshell.

ॐ तपःस्वाध्यायनिरतं तपस्वी वाविदां वरम् । नारदं परिप्रच्छ वाल्मीकिमुनिपुंगवम् ॥ १ ॥
को न्वस्मिन् साप्रतं लोके गुणवान् कश्च वीर्यवान् । धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ॥ २ ॥
चारित्र्येण च को युक्तः सर्वभूतेषु को हितः । विद्वान् कः कः समर्थश्च कश्चैकप्रियदर्शनः ॥ ३ ॥
आत्मवान् को जितक्रोधो द्युतिमान् कोऽनसूयकः । कस्य विभ्यति देवाश्च जातरोषस्य संयुगे ॥ ४ ॥
एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे । महर्षे त्वं समर्थोऽसि ज्ञातुमेवंविधं नरम् ॥ ५ ॥
श्रुत्वा चैतत्त्रिलोकज्ञो वाल्मीकेनारदो वचः । श्रूयतामिति चामन्य प्रहृष्टो वाक्यमब्रवीत् ॥ ६ ॥
बहवो दुर्लभाश्चैव ये त्वया कीर्तिता गुणाः । मुने वक्ष्याम्यहं बुद्ध्वा तैर्युक्तः श्रूयतां नरः ॥ ७ ॥

The ascetic Vālmiki put the following question direct to Nārada, the chief of hermits, (nay) the foremost of those skilled in expression, who remains (ever) engaged in askesis and self-study (the study of the Vedas) :—(1) "Who can possibly be full of virtues in this world at present ? Nay, who is possessed of prowess and knows what is right ? Who is conscious of services done, truthful of speech and firm of resolve ? (2) Who is possessed of right conduct and who is friendly to all living beings ? Who is a man of knowledge ? Nay who is powerful and who has a singularly lovable appearance ? (3) Who has subdued his self ? Who has conquered anger ? Who is

possessed of splendour and who is above fault-finding, and whom do the very gods dread when his wrath has been (apparently) provoked in battle ? (4) I wish to hear this; for there is a great curiosity in my mind about it, while you are capable of knowing such a man, O eminent seer ! " (5) Hearing this appeal of Vālmiki, the sage Nārada, who possessed knowledge of the three worlds, said, "Listen ! " and greatly delighted, addressed the following words :—(6) I shall (duly) consider and tell you (of such a hero). Be pleased to hear (from me) of the man endowed with the manifold and rare virtues that have been described by you. (7)

इक्ष्वाकुवंशप्रभवो रामो नाम जनैः श्रुतः । नियतात्मा महावीर्यो धृतिमान् धृतिमान् वशी ॥ ८ ॥
 बुद्धिमान् नीतिमान् वाय्मी श्रीमाञ्छत्रुनिर्बर्हणः । विपुलांसो महाबाहुः कम्बुग्रीवो महाहनुः ॥ ९ ॥
 महोरस्को महेश्वासो गूढजत्रुररिन्दमः । आजानुबाहुः सुशिराः सुललाटः सुविक्रमः ॥ १० ॥
 समः समविभक्ताङ्गः स्निग्धवर्णः प्रतापवान् । पीनवक्षा विशालाक्षो लक्ष्मीवाञ्छुभलक्षणः ॥ ११ ॥
 धर्मज्ञः सत्यसंधश्च प्रजानां च हिते रतः । यशस्वी ज्ञानसम्पन्नः शुचिर्वश्यः समाधिमान् ॥ १२ ॥
 प्रजापतिसमः श्रीमान् धाता रिपुनिषूदनः । रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ॥ १३ ॥
 रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता । वेदवेदाङ्गतत्त्वज्ञो धनुर्वेदे च निष्ठितः ॥ १४ ॥
 सर्वशास्त्रार्थतत्त्वज्ञः स्मृतिमान् प्रतिभानवान् । सर्वलोकप्रियः साधुरदीनात्मा विचक्षणः ॥ १५ ॥
 सर्वदाभिगतः सद्भिः समुद्र इव सिन्धुभिः । आर्यः सर्वसमश्चैव सदैव प्रियदर्शनः ॥ १६ ॥
 स च सर्वगुणोपेतः कौसल्यानन्दवर्धनः । समुद्र इव गाम्भीर्ये धैर्येण हिमवानिव ॥ १७ ॥
 विष्णुना सदृशो वीर्ये सोमवत्प्रियदर्शनः । कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः ॥ १८ ॥
 धनदेन समस्त्यागे सत्ये धर्म इवापरः ।

There is one descended in the line of Ikṣvāku, and known by men by the name of Rāma. He has fully controlled his mind, is very powerful, radiant and resolute and has brought his senses under control. (8) He is intelligent, sagacious, eloquent, glorious and an exterminator of foes. He is distinguished with broad shoulders, powerful arms, a neck shaped as a conch and a stout chin. (9) He is marked with a broad chest, a mighty bow and a collar bone covered with flesh, and is capable of subduing his foes. His (unusually long) arms extend right up to his knees. He has a well-formed head, a shapely forehead and a charming gait. (10) He is of medium stature (neither very tall nor very short), has well-proportioned limbs, has an unctuous complexion, is mighty, has a rounded chest, large eyes, is full of splendour and has auspicious marks on his body. (11) He knows the secret of virtue, and is true to his promise and intent on the good of the people. He is illustrious, full of wisdom, pure in his dealings, a man of self-control and concentrated mind. (12) He is a supporter of the creation like Brahmā (the lord of created beings),

affluent, the slayer of his enemies, a protector of living beings and a staunch defender of faith, (13) He is a vindicator of his own virtue and the protector of his own people. He knows the truth of the Vedas and the (six) sciences (grammar etc.) auxiliary to them and is a past master in archery. (14) He knows the real meaning of all the scriptures, is possessed of a sharp memory and quick wit. He is popular in all the worlds, pious, high-minded and shrewd. (15) He is always sought by the righteous (even) as the ocean is by rivers. He is noble, nay, alike to all and always wears a pleasing countenance. (16) He is endowed with all excellences and enhances the delight of (his mother) Kausalyā. He vies with the ocean in profundity and compares with the Himalaya in point of firmness. (17) He is a replica of Lord Viṣṇu in prowess and is pleasing of aspect as the moon. In (show of) anger he resembles the destructive fire at the end of creation and is a counterpart of Mother Earth in forbearance. (18) He equals Kubera (the god of riches, the bestower of wealth) in liberality and is another Dharma (the god of piety) as it were in point of truthfulness.

तमेवंगुणसम्पन्नं रामं सत्यपराक्रमम् ॥ १९ ॥

ज्येष्ठं ज्येष्ठगुणैर्युक्तं प्रियं दशरथः सुतम् । प्रकृतीनां हितैर्युक्तं प्रकृतिप्रियकाम्यया ॥ २० ॥
 यौवराज्येन संयोज्यैच्छत् प्रीत्या महीपतिः । तस्याभिषेकसम्भारान् दृष्ट्वा भार्यायै कैकयी ॥ २१ ॥

पूर्वं दत्तवरा देवी वरमेनमयाचत । विवासनं च रामस्य भरतस्याभिषेचनम् ॥ २२ ॥
स सत्यवचनाद् राजा धर्मपाशेन संयतः । विवासयामास सुतं रामं दशरथः प्रियम् ॥ २३ ॥

With intent to gratify the people the king (Emperor Daśaratha) lovingly sought to invest with the office of Regent his beloved son, Śrī Rāma, who possessed unfailing prowess and was adorned with the aforesaid qualities, who was not only the eldest (of his four sons in point of age) but was also endowed with the highest virtues and devoted to the interests of the people. Witnessing the preparations in connection with the installation of Śrī Rāma, the illustrious Queen Kaikeyī (the youngest of the three principal consorts

of Emperor Daśaratha), who had been granted a boon (by the Emperor) on a former occasion (in recognition of her outstanding personal courage and service to her husband on the field of battle), however, asked of him (against the promised boon) the exile of Śrī Rāma and the installation of Bharata (her own son). (19—22) Bound (as he was) by the tie of duty (in the form of his plighted word) due to his (ever) speaking the truth, King Daśaratha exiled his beloved son, Rāma. (23)

स जगाम वनं वीरः प्रतिज्ञामनुपालयन् । पितुर्वचननिर्देशात् कैकेय्याः प्रियकारणात् ॥ २४ ॥
तं व्रजन्तं प्रियो भ्राता लक्ष्मणोऽनुजगाम ह । स्नेहाद् विनयसम्पन्नः सुमित्रानन्दवर्धनः ॥ २५ ॥
भ्रातरं दयितो भ्रातुः सौभ्रात्रमनुदर्शयन् । रामस्य दयिता भार्या नित्यं प्राणसमा हिता ॥ २६ ॥
जनकस्य कुले जाता देवमायेव निर्मिता । सर्वलक्षणसम्पन्ना नारीणामुत्तमा वधूः ॥ २७ ॥
सीताप्यनुगता रामं शशिनं रोहिणी यथा । पौरैरनुगतो दूरं पित्रा दशरथेन च ॥ २८ ॥

In obedience to his father's command in the form of the boon (granted by him in favour of Kaikeyī) and with a view to pleasing Kaikeyī (his stepmother), the heroic Rāma retired to the woods in order to implement the pledge (of his father). (24) His loving (younger) brother, Lakṣmaṇa,—who enhanced the delight of (his own mother) Sumitrā (the younger of the two other principal consorts of Emperor Daśaratha) and who was not only adorned with modesty but a favourite of his brother (Śrī Rāma),—followed his aforesaid brother out of affection as the latter set out (on his journey to the forest), thus testifying to his amicable relation. Śrī Rāma's newly wedded spouse, Sitā, (so called because she was

unearthed from the track of a plough-share),—who was dear to him as life and was ever friendly to him, who (though not born in the ordinary way from a mother's womb) was (taken as) descended in the line of Janaka (a king of Mithilā, Siradhwaṇa by name, Janaka being his family title), was endowed with all auspicious marks (on her person) and was a (veritable) jewel among women and who looked like the Lord's own wonderful potency manifested by the Lord Himself—also accompanied Śrī Rāma as Rohiṇī (the spouse of the moon-god, also a constellation of that name, follows the moon-god). (Nay,) he was followed afar by the citizens (of Ayodhya) as well as by his (aged) father, Daśaratha. (25-28)

शृङ्गवेरपुरे सूतं गङ्गाकुले व्यसर्जयत् । गुहमासाद्य धर्मात्मा निष्ठादाधिपतिं प्रियम् ॥ २९ ॥
गुहेन सहितो रामो लक्ष्मणेन च सीतया । ते वनेन वनं गत्वा नदीस्तीर्त्वा बहूदकाः ॥ ३० ॥
चित्रकूटमनुप्राप्य भरद्वाजस्य शासनात् । रम्यमात्रसथं कृत्वा रमणा वने त्रयः ॥ ३१ ॥
देवगन्धर्वसंकाशास्तत्र ते न्यवसन् सुखम् । चित्रकूटं गते रामे पुत्रशोकातुरस्तदा ॥ ३२ ॥
राजा दशरथः स्वर्गं जगाम विलपन् सुतम् । गते तु तस्मिन् भरतो वसिष्ठप्रमुखैर्द्विजैः ॥ ३३ ॥

नियुज्यमानो राज्याय नैच्छद् राज्यं महाबलः । स जगाम वनं वीरो रामपादप्रसादकः ॥ ३४ ॥
 गत्वा तु स महात्मानं रामं सत्यपराक्रमम् । अयाचद् भ्रातरं राममार्यभावपुरस्कृतः ॥ ३५ ॥
 लमेव राजा धर्मज्ञ इति रामं वचोऽब्रवीत् । रामोऽपि परमोदारः सुमुखः सुमहायशाः ॥ ३६ ॥
 न चैच्छत् पितुरादेशाद् राज्यं रामो महाबलः । पादुके चास्य राज्याय न्यासं दत्त्वा पुनः पुनः ॥ ३७ ॥
 निवर्तयामास ततो भरतं भरताग्रजः । स काममनत्राप्यैव रामपादावुपस्पृशन् ॥ ३८ ॥
 नन्दिग्रामेऽकरोद् राज्यं रामागमनकाङ्क्षया ।

Meeting his beloved Guha, the chief of the Niṣādas (a mixed tribe sprung from a Brahman through a Śūdra woman), at Śrngaverapura on the bank of the Gangā, Śrī Rāma (who was virtue incarnate), accompanied by Guha, Lakṣmaṇa and Sitā, sent away the charioteer (back to Ayodhya). Going from forest to forest, and crossing streams containing deep water, they (saw the sage Bharadwāja at Prayag and, dismissing Guha there) later on reached Chitrakoot according to the instructions of Bharadwāja and, erecting a lovely cottage, the three sojourned happily there sporting in the woods like gods and Gandharvas (celestial musicians). Śrī Rāma having proceeded to Chitrakoot (on foot as reported by the charioteer, who had since returned to Ayodhya), Emperor Daśaratha forthwith (gave up the ghost and) ascended to heaven bewailing his son, stricken as he was with grief at his separation from the latter. Though being urged to accept the throne by the Brahmins headed by the sage Vasiṣṭha (the family priest and preceptor of the kings of Ayodhya), on the king having departed (to the other world), Bharata, who was very powerful, did not covet the throne. He proceeded to the forest in order to please the venerable

Rāma (and persuade him to return to Ayodhya and accept his father's throne). (29—34) Approaching the high-souled Rāma of unfailing prowess, Bharata, rich in noble sentiments, actually implored (Śrī Rāma) his (elder) brother (accordingly). (35) He addressed the following words to Śrī Rāma:—'Let you alone be the ruler, since you know what is right.' In deference to his father's decree (boon conferring the throne of Ayodhya on Bharata) Śrī Rāma too, who was supremely magnanimous and enjoyed a very great renown, and who (always) wore a gracious aspect, did not hanker for the kingdom. Nay, handing over to Bharata his (own) pair of wooden sandals as his representative to rule over the kingdom, Śrī Rāma, Bharata's elder brother who was possessed of great might, persuaded him to return from Chitrakoot after repeated importunities. Without realizing his ambition (of seeing Rāma back in Ayodhya and crowning him king), Bharata returned to Ayodhya, touching the feet of Śrī Rāma (and taking leave of him). (35-38) Longing for the return of Śrī Rāma, he ruled (over the kingdom while living) at Nandigrāma (a lonely retreat fourteen miles from Ayodhya).

गते तु भरते श्रीमान् सत्यसंधो जितेन्द्रियः ॥ ३९ ॥

रामस्तु पुनरालक्ष्य नागरस्य जनस्य च । तत्रागमनमेकाग्रो दण्डकान् प्रविवेश ह ॥ ४० ॥
 प्रविश्य तु महारण्यं रामो राजीवलोचनः । विराधं राक्षसं हत्वा शरभङ्गं ददर्श ह ॥ ४१ ॥
 सुतीक्ष्णं चाप्यगस्त्यं च अगस्त्यभ्रातरं तथा । अगस्त्यवचनाच्चैव जग्राहैन्द्रं शरासनम् ॥ ४२ ॥
 खड्गं च परमप्रीतस्तूणी चाक्षयसायकौ । वसतस्तस्य रामस्य वने वनचरैः सह ॥ ४३ ॥
 ऋषयोऽभ्यागमन् सर्वे वधायासुररक्षसाम् । स तेषां प्रतिशुश्राव राक्षसानां तदा वने ॥ ४४ ॥

प्रतिज्ञातश्च रामेण वधः संयति रक्षसाम् । ऋषीणामग्निकल्पानां दण्डकारण्यवासिनाम् ॥ ४५ ॥
तेन तत्रैव वसता जनस्थाननिवासिनी । विरूपिता शूर्पणखा राक्षसी कामरूपिणी ॥ ४६ ॥

When Bharata, however, had left, the glorious Rāma of unfailing vow, who had conquered his senses and was intent on one object (*viz.* that of implementing the pledge of his father), entered the Daṇḍaka forest, they say, anticipating the renewed visit of the people of Ayodhya to that region. (39-40) Entering the great forest (of Daṇḍaka) and having despatched the ogre Virāḍha, the lotus-eyed Rāma saw one after another the sages Śarabhaṅga and Sūkṣṇa as well as Agastya and his brother (Idhmavāhana). Nay, at the instance of Agastya himself he accepted with supreme delight a bow, a sword, a pair of quivers containing an inexhaustible store of arrows, (all) bestowed (upon the sage) by Indra (the lord of paradise). While the aforesaid Rāma

was sojourning in the forest with foresters, all the seers (dwelling in the forest) called (on him) with a request to make short work of the demons and ogres (haunting the forest). In the presence of those seers dwelling in the forest of Daṇḍaka and glorious as fire Śrī Rāma then agreed to kill the ogres in that forest. Nay, the destruction of the ogres in an encounter was solemnly promised by Rāma. (41-45) The ogress Śūrpanakhā (so called because the monstress possessed nails as big as a winnowing fan), who dwelt in Janasthāna (a portion of the Daṇḍaka forest) and was capable of assuming any form at will, was disfigured by Śrī Rāma (by having her nose and ears lopped off by Lakṣmaṇa) while living in that very forest (46)

ततः शूर्पणखायाक्यादुद्युक्तान् सर्वराक्षसान् । खरं त्रिशिरसं चैव दूषणं चैव राक्षसम् ॥ ४७ ॥
निजघ्नान् रणे रामस्तेषां चैव पदानुगान् । वने तस्मिन् निवसता जनस्थाननिवासिनाम् ॥ ४८ ॥
रक्षसां निहतान्यासन् सहस्राणि चतुर्दश । ततो ज्ञातिवधं श्रुत्वा रावणः क्रोधमूर्च्छितः ॥ ४९ ॥
सहायं वरयामास मारीचं नाम राक्षसम् । वार्यमाणः सुबहुशो मारीचेन स रावणः ॥ ५० ॥
न विरोधो बलवता क्षमो रावण तेन ते । अनादृत्य तु तद्वाक्यं रावणः कालचोदितः ॥ ५१ ॥
जगाम सहमारीचस्तस्याश्रमपदं तदा । तेन मायाविना दूरमपवाह्य नृपात्मजौ ॥ ५२ ॥
जहार भार्यां रामस्य गृध्रं हत्वा जटायुषम् । गृध्रं च निहतं दृष्ट्वा हतां श्रुत्वा च मैथिलीम् ॥ ५३ ॥
राघवः शोकसंतप्तो विललापाकुलेन्द्रियः । ततस्तेनैव शोकेन गृध्रं दग्ध्वा जटायुषम् ॥ ५४ ॥
मार्गमाणो वने सीतां राक्षसं संदर्श ह । कबन्धं नाम रूपेण विकृतं घोरदर्शनम् ॥ ५५ ॥
तं निहत्य महाबाहुर्ददाह स्वर्गतश्च सः । स चास्य कथयामास शबरीं धर्मचारिणीम् ॥ ५६ ॥
श्रमणां धर्मनिपुणामभिगच्छेति राघव । सोऽभ्यगच्छन्महातेजाः शबरीं शत्रुसूदनः ॥ ५७ ॥

Śrī Rāma then killed on the field of battle all the ogres that came prepared (for an encounter) at the instigation of Śūrpanakhā, including (their leaders) Khara, Triśirā and the ogre Dūṣana as also their followers. (No less than) fourteen thousand of ogres dwelling in Janasthāna were made short work of by Rāma while sojourning in that forest. Stupefied through anger to hear of the destruction of his kinsmen, Rāvaṇa

(the king of Lankā) sought the help of a fellow-ogre (one of the two sons of the ogress Tāḍakā). Mārīcha by name. Though repeatedly discouraged by Mārīcha saying, "It is not advisable for you to make enemies with that powerful prince (Śrī Rāma), O Rāvaṇa!" yet turning a deaf ear to his advice and impelled by death, the aforesaid Rāvaṇa, who made people scream (in terror) wherever he went out in expedition)

then proceeded to the site of Rāma's hermitage along with Mārīcha. Having caused the two princes (Rāma and Lakṣmaṇa) to be removed afar (from the hermitage) by the wily Mārīcha, he stole away Śrī Rāma's spouse (Sitā), killing the vulture Jaṭāyu (who tried to intercept him and thereby deliver Sitā from his clutches). Now tormented with grief to perceive the vulture mortally wounded and to hear (from it) of Sitā (the princess of Mithilā, the capital of King Janaka) having been forcibly carried off (by Rāvaṇa), Śrī Rāma (a scion of Raghu) loudly wailed, his mind agitated (through perturbation). Then, having cremated the vulture Jaṭāyu and

hunting up Sitā in the forest in that very state of grief, Śrī Rāma descried an ogre, Kabandha by name, who was deformed of body and terrible to look at: so the tradition goes. (47—55) Having made short work of him, the mighty-armed prince cremated him (too) and the demon (regained his original form of a Gandharva and) ascended to heaven. Nay, (while rising to heaven) he said to Śrī Rāma, "Seek, O Rāma (a scion of Raghu), Śabari, a pious hermitess, who is well-versed in the principles of righteousness." The highly glorious Rāma, the destroyer of his foes, (accordingly) approached Śabari. (56-57)

शबर्या पूजितः सम्यग् रामो दशरथात्मजः । पम्पातीरे हनुमता सङ्गतो वानरेण ह ॥ ५८ ॥
 हनुमद्रचनाच्चैव सुग्रीवेण समागतः । सुग्रीवाय च तत्सर्वं शंसद्रामो महाबलः ॥ ५९ ॥
 आदितस्तद् यथा वृत्तं सीतायाश्च विशेषतः । सुग्रीवश्चापि तत्सर्वं श्रुत्वा रामस्य वानरः ॥ ६१ ॥
 चकार सख्यं रामेण प्रीतश्चैवाग्निसाक्षिकम् । ततो वानरराजेन वैरानुकथनं प्रति ॥ ६१ ॥
 रामायावेदितं सर्वं प्रणयाद् दुःखितेन च । प्रतिज्ञातं च रामेण तदा वालिवधं प्रति ॥ ६२ ॥
 वालिनश्च बलं तत्र कथयामास वानरः । सुग्रीवः शङ्कितश्चासीन्नित्यं वीर्येण राघवे ॥ ६३ ॥
 राघवप्रत्ययार्थं तु दुन्दुभेः कायमुत्तमम् । दर्शयामास सुग्रीवो महापर्वतसन्निभम् ॥ ६४ ॥
 उत्समयित्वा महाबाहुः प्रेक्ष्य चास्थि महाबलः । पादाङ्गुष्ठेन चिक्षेप सम्पूर्णं दशयोजनम् ॥ ६५ ॥
 विभेदं च पुनस्तालान् सप्तैकेन महेषुणा । गिरिं रसातलं चैव जनयन् प्रत्ययं तदा ॥ ६६ ॥

Duly worshipped by Śabari, Śrī Rāma, son of Daśaratha, came into contact with the monkey chief, Hanumān, on the brink of the Pampā lake: so the tradition goes. (58) At the intercession of Hanumān alone he further made friends with Sugrīva. Nay, to Sugrīva the exceedingly powerful Rāma duly narrated from the very beginning (his very birth) the whole of his popular story and the well-known story of Sitā (his consort) in particular. Pleased to hear the whole narrative of Śrī Rāma, the monkey chief Sugrīva too made friendship with Śrī Rāma in the presence of (the sacred) fire as a witness*. Nay, in response to an inquiry (made by Śrī

Rāma) with regard to his enmity (with his own elder brother, Vālī), the whole incident was then related by Sugrīva (the ruler of the monkeys), afflicted as he was, to Śrī Rāma out of affection. Again, a vow was taken by Śrī Rāma that (very) moment to the effect that Vālī would be killed by him. (59—62) And, there (on Mount Rṣyamūka) the monkey chief described (to Śrī Rāma) the (unique) strength of Vālī (his elder brother), since Sugrīva was ever full of misgivings concerning Śrī Rāma (a scion of Raghu) in the matter of prowess (vis-a-vis his opponent, Vālī). (63) In order to convince Śrī Rāma (of Vālī's strength (Sugrīva actually showed to

* It has been customary among the Hindus to contract friendships—more especially matrimonial alliances—in the presence of the sacred fire as a witness with a view to solemnizing them.

him the (exceptionally) tall skeleton of (the demon) Dundubhi (killed by Vāli), which looked like a big mountain (and which had been disdainfully kicked away to a long distance by Vāli). (64) Smiling (at this) and gazing on the skeleton, the mighty-armed Rāma, who possessed extraordinary strength, hurled it with his big toe to a distance of full eighty miles. (65) Nay, in order to

inspire confidence in (the mind of) Sugriva Śrī Rāma further pierced on that (very) occasion with a single mighty shaft (one after another as many as) seven palmyra trees (standing in a line adjacent to one another), a hillock (standing by) as well as Rasātala (the sixth subterranean plane including the five preceding ones viz, Atala, Vitala, Sutala, Talātala and Mahātala). (66)

ततः प्रीतमनास्तेन विश्वस्तः स महाकपिः । किष्किन्धां रामसहितो जगाम च गुहां तदा ॥ ६७ ॥
ततोऽगर्जद्वरिवरः सुग्रीवो हेमपिङ्गलः । तेन नादेन महता निर्जगाम हरीश्वरः ॥ ६८ ॥
अनुमान्य तदा तारां सुग्रीवेण समागतः । निजघ्नान च तत्रैनं शरेणैकेन राववः ॥ ६९ ॥
ततः सुग्रीववचनाद्धत्वा वालिनमाहवे । सुग्रीवमेव तद्राज्ये राववः प्रत्यपादयत् ॥ ७० ॥
स च सर्वान् समानीय वानरान् वानरर्षभः । दिशः प्रस्थापयामास दिदृक्षुर्जनकात्मजाम् ॥ ७१ ॥

Reassured by the latter feat and accompanied by Śrī Rāma, that great monkey (Sugriva) then marched at once with a mind full of delight to Kiṣkindhā (the capital of Vāli), situated cave-like (in the midst of mountains). (67) Then roared Sugriva, the monkey chief, who was tawny as gold (in appearance). Distracted by that great (unusual) roar, Vāli (the king of the monkeys) sallied forth (to meet Sugriva). (68) Reassuring Tārā (his devoted and sagacious wife, who discouraged him by pleading that Sugriva had since secured the alliance of

Śrī Rāma and as such could no longer be conquered), he then closed with Sugriva and in the course of that (very) encounter Śrī Rāma (the celebrated scion of Raghu) disposed of Vāli with a single arrow. (69) Having (thus) killed Vāli on the field of battle at the instance of Sugriva, Śrī Rāma (a scion of Raghu) then installed Sugriva himself on Vāli's throne. (70) Bringing together all the monkeys, the said Sugriva (the jewel among the monkeys) too despatched them in all directions, keen as he was to have Sitā (the daughter of Janaka) traced out. (71)

ततो गृध्रस्य वचनात् सम्पातेर्हनुमान् बली । शतयोजनविस्तीर्णं पुण्ड्रवे लवणार्णवम् ॥ ७२ ॥
तत्र लङ्कां समासाद्य पुरीं रावणपालिताम् । ददर्श सीतां ध्यायन्तीमशोकवनिकां गताम् ॥ ७३ ॥
निवेदयित्वाभिज्ञानं प्रवृत्तिं विनिवेद्य च । समाश्रित्य च वैदेहीं मर्दयामास तोरणम् ॥ ७४ ॥
पञ्च सेनाग्रगान् हत्वा सप्त मन्त्रिसुतानपि । शूरमक्षं च निष्पिष्य ग्रहणं समुपागमत् ॥ ७५ ॥
अस्त्रेणोन्मुक्तमात्मानं ज्ञात्वा पैतामहाद् वरात् । मर्षयन् राक्षसान् वीरो यन्त्रिणस्तान् यदृच्छया ॥ ७६ ॥
ततो दग्ध्वा पुरीं लङ्कामृते सीतां च मैथिलीम् । रामाय प्रियमाख्यातुं पुनरायान्महाकपिः ॥ ७७ ॥
सोऽभिगम्य महात्मानं कृत्वा रामं प्रदक्षिणम् । न्यवेदयदमेयात्मा दृष्ट्वा सीतेति तत्त्वतः ॥ ७८ ॥

Then, according to the counsel of Sampāti, the vulture king (who could see Sitā in Lankā from that distance), the mighty Hanumān leapt across the brackish sea, eight hundred miles broad, (that parted the mainland of India from

Lankā). (72) Duly reaching the city of Lankā, ruled over by (the demon king) Rāvaṇa, he found there Sitā confined in a grove of Aśoka trees, contemplating (on the feet of Śrī Rāma). (73) Presenting (to her) the souvenir (in the

shape of a signet ring handed over to him by Śrī Rāma) and relating the news (about Śrī Rāma's alliance with Sugrīva and the latter's installation on the throne of Kiṣkindhā after Vālī, his elder brother and mortal enemy, had been got rid of by Śrī Rāma) and having consoled the daughter of King Janaka (with the assurance that her consort would shortly come and rescue her after disposing of the tyrannical Rāvaṇa), Hanumān demolished the outer gate of the orchard. (74) Having made short work of five army-commanders (Pingalanetra and others) as also seven sons of ministers (Jambumālī and so on), and crushed the gallant Akṣa (a son of Rāvaṇa), he allowed himself to be bound (under the spell of a Brahmāstra or missile presided over by Brahmā, the creator, and discharged by Rāvaṇa's heirapparent Meghanāda). (75) Though knowing himself as released by the

(aforesaid) missile in consequence of a boon granted by Brahmā (to the effect that after undergoing bondage for about a couple of hours, the missile associated with his name being infallible, he would be rid of it) the hero (Hanumān, who was keen to meet Rāvaṇa) deliberately bore with those ogres who carried him in bondage (to Rāvaṇa). (76) Having set on fire the city of Lankā barring (the abode of) Sitā, the princess of Mithilā, alone, the great monkey (Hanumān) then came back (by the same route to Kiṣkindhā) to break the delightful news (of Sitā having been found) to Śrī Rāma. (77) Approaching the high-souled Rāma and going round him clockwise (as a mark of respect), Hanumān (who was possessed of infinite intelligence) submitted (to him) that Sitā had been seen (by him) in reality. (78)

ततः सुग्रीवसहितो गत्वा तीरं महोदधेः । समुद्रं क्षोभयामास शरैरादित्यसंनिभैः ॥ ७९ ॥
 दर्शयामास चात्मानं समुद्रः सरितां पतिः । समुद्रवचनाच्चैव नलं सेतुमकारयत् ॥ ८० ॥
 तेन गत्वा पुरीं लङ्कां हत्वा रावणमाहवे । रामः सीतामनुप्राप्य परां व्रीडामुपागमत् ॥ ८१ ॥
 तामुवाच ततो रामः परुषं जनसंसदि । अमृष्यमाणा सा सीता विवेश ज्वलनं सती ॥ ८२ ॥
 ततोऽग्निवचनात् सीतां ज्ञात्वा विगतकल्मषाम् । कर्मणा तेन महता त्रैलोक्यं सत्तराचरम् ॥ ८३ ॥
 सदैवर्षिगणं तुष्टं रावणस्य महात्मनः । बभौ रामः सम्प्रहृष्टः पूजितः सर्वदैवतैः ॥ ८४ ॥
 अभिपिच्य च लङ्कायां राक्षसेन्द्रं विभीषणम् । कृतकृत्यस्तदा रामो विज्वरः प्रमुमोद ह ॥ ८५ ॥

Moving to the shore of the (Indian) ocean (in the extreme south), accompanied by Sugrīva, Śrī Rāma then shook the ocean to its lowest depths (in Pātāla, the nethermost subterranean plane) by his arrows refusing to allow passage to the army of monkeys, that sought to march across it in order to reach Lankā in their bid to recover Sitā). (79) (At this) Ocean, the lord of the rivers, not only revealed himself (in person to Śrī Rāma) but also apologized to him (for his refractoriness) and only at the intercession of Ocean Śrī Rāma caused Nala to build a bridge (across

the sea). (80) Reaching the city of Lankā along the bridge and killing Rāvaṇa in a (single) combat, Śrī Rāma experienced a sense of great shame on getting back Sitā (who had remained so long at the house of a demon and could be easily pronounced by critics as polluted). (81) Śrī Rāma then spoke harsh words to her in the assembly of monkeys and others. Resenting them the aforesaid Sitā, chaste as she was, entered fire. (82) Coming to know Sitā as sinless from the words of the fire-god (who testified to her chastity), Śrī Rāma thereupon accepted her. All the three worlds, comprising the animate and inanimate creation, along with the

hosts of gods and Ṛṣis were pleased with that remarkable feat of the high-souled Rāma (in the shape of the overthrow of Rāvaṇa and the deliverance of Sitā). Honoured by all the gods, Śrī Rāma (thereupon) looked extremely

delighted. (83-84) Nay, having installed Vibhīṣaṇa, the chief of the ogres, on the throne of Lankā, Śrī Rāma felt accomplished of purpose and, rid of anxiety, greatly rejoiced: so the tradition goes. (85)

देवताभ्यो वरं प्राप्य समुत्थाप्य च वानरान् । अयोध्यां प्रस्थितो रामः पुष्पकेण सुहृद्भृतः ॥ ८६ ॥
भरद्वाजाश्रमं गत्वा रामः सत्यपराक्रमः । भरतस्यान्तिके रामो हनूमन्तं व्यसर्जयत् ॥ ८७ ॥
पुनराख्यायिकां जल्पन् सुग्रीवसहितस्तदा । पुष्पकं तत् समारुह्य नन्दिग्रामं ययौ तदा ॥ ८८ ॥
नन्दिग्रामे जटां हित्वा भ्रातृभिः सहितोऽनघः । रामः सीतामनुप्राप्य राज्यं पुनरवातवान् ॥ ८९ ॥

Having received a boon (to the effect that all the combatants that had fought on the side of Śrī Rāma and fallen in battle be restored to life) from the gods (who came in their aerial cars to felicitate Śrī Rāma on his victory, that had brought solace to all the three worlds) and aroused (as though from sleep) the monkeys (fallen in battle), Śrī Rāma flew to Ayodhya in (the aerial car known by the name of) Puṣpaka (that had been snatched by Rāvaṇa from his half-brother, Kubera, the god of riches), accompanied by his relations (Sitā and Lakṣmaṇa) and friends (Vibhīṣaṇa, Sugrīva and others). (86) Reaching the hermitage of the

sage Bharadwāja (in the vicinity of Prayag), Śrī Rāma of unfailing prowess despatched Hanumān (in advance) to the presence of Bharata (in order to apprise him of his safe return lest he should be taken unawares). (87) Narrating past history (the circumstances that had led to his exile in the forest) and boarding the celebrated Puṣpaka once more, he then flew to Nandigrāma (then a part of Ayodhya), accompanied by Sugrīva (and others). (88) Having disentangled his matted hair at Nandigrāma along with his (three) brothers and got back Sitā, the sinless Rāma regained his kingdom (too). (89)

प्रहृष्टमुदितो लोकस्तुष्टः पुष्टः सुधार्मिकः । निरामयो ह्यरोगश्च दुर्भिक्षभयवर्जितः ॥ ९० ॥
न पुत्रमरणं केचिद् द्रक्ष्यन्ति पुरुषाः क्वचित् । नार्यश्चाविधवा नित्यं भविष्यन्ति पतिव्रताः ॥ ९१ ॥
न चाग्निजं भयं किञ्चिन्नाप्सु मज्जन्ति जन्तवः । न वातजं भयं किञ्चिन्नापि ज्वरकृतं तथा ॥ ९२ ॥
न चापि क्षुब्धयं तत्र न तस्करभयं तथा । नगराणि च राष्ट्राणि धनधान्ययुतानि च ॥ ९३ ॥
नित्यं प्रमुदिताः सर्वे यथा कृतयुगे तथा । अश्वमेधशतैरिष्ट्वा तथा बहुसुवर्णकैः ॥ ९४ ॥
गवां कोट्ययुतं दत्त्वा विद्वद्भ्यो विधिपूर्वकम् । असंख्येयं धनं दत्त्वा ब्राह्मणेभ्यो महायशाः ॥ ९५ ॥
राजवंशाच्छतगुणान् स्थापयिष्यति राघवः । चातुर्वर्ण्यं च लोकेऽस्मिन् स्वे स्वे धर्मे नियोक्ष्यति ॥ ९६ ॥
दशवर्षसहस्राणि दशवर्षशतानि च । रामो राज्यमुपासित्वा ब्रह्मलोकं प्रयास्यति ॥ ९७ ॥
इदं पवित्रं पापघ्नं पुण्यं वेदैश्च सम्मितम् । यः पठेद् रामचरितं सर्वपापैः प्रमुच्यते ॥ ९८ ॥
एतदाख्यानमायुष्यं पठन् रामायणं नरः । सपुत्रपौत्रः सगणः प्रेत्य स्वर्गे महीयते ॥ ९९ ॥
पठन् द्विजो वागृषभत्वमीयात् स्यात् क्षत्रियो भूमिपतित्वमीयात् ।
वणिग्जनः पण्यफलत्वमीयाज्जनश्च शूद्रोऽपि महत्त्वमीयात् ॥ १०० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे प्रथमः सर्गः ॥ १ ॥

(During the reign of Śrī Rāma) people will be positively much delighted and cheerful, contented and well-fed, exceedingly pious, free from mental agony and bodily ailments and rid of (the scourge of) famine and fear (of theft etc.). (90) Nowhere will any men witness the death of their son or daughter, women will never be widows and will be ever devoted to their husband. (91) There will be no fear from fire nor will living beings be drowned in water. There will be no fear from wind nor any fear of fever. (92) Nor will there be fear of starvation in his kingdom nor that of thieves. Nay, cities and states will be full of riches and food-grains. (93) All will be ever extremely happy as in Satyayuga. Having propitiated the Lord through hundreds of horse-sacrifices and (other) sacrifices involving the use of abundant gold, (nay) bestowed with due ceremony a billion cows on the learned and given away untold riches to the Brahmins, the highly renowned Rāma will establish royal dynasties a hundred times more prosperous than before (by not only

recognizing and confirming their sovereignty but even by liberally subsidizing them). Nay, he will direct the people belonging to (all) the four grades of society to follow their respective duties on this terrestrial plane. (94—96) Having served his kingdom for eleven thousand years, Śrī Rāma will ascend to Brahmāloka (the highest heaven). (97) He who reads this sacred narrative of Śrī Rāma, which is capable of purifying the mind and wiping out sins and is treated on a par with the Vedas, is completely absolved from all sins. (98) Reading this narrative centring round Śrī Rāma and conducive to longevity, a man shall on departing from this world be honoured in heaven along with his sons and grandsons as well as his followers and attendants. (99) Reading it a Brahman bids fair to attain eminence in eloquence; if he is a Kṣatriya, he is sure to attain lordship over the earth; a man belonging to the mercantile community is sure to secure profit in trade and a man belonging to the Śūdra class can hope to attain superiority (in his own class). (100)

Thus ends Canto One in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

द्वितीयः सर्गः

Canto II

Brahmā's visit

नारदस्य तु तद् वाक्यं श्रुत्वा वाक्यविशारदः । पूजयामास धर्मात्मा सहशिष्यो महामुनिम् ॥ १ ॥
यथावत् पूजितस्तेन देवर्षिर्नारदस्तदा । आपृच्छयैवाभ्यनुज्ञातः स जगाम विहायसम् ॥ २ ॥
स मुहूर्तं गते तस्मिन् देवलोकं मुनिस्तदा । जगाम तमसातीरं जाह्नव्यास्त्वविदूरतः ॥ ३ ॥
स तु तीरं समासाद्य तमसाया मुनिस्तदा । शिष्यमाह स्थितं पार्श्वे दृष्ट्वा तीर्थमकर्ममम् ॥ ४ ॥
अकर्ममिदं तीर्थं भरद्वाज निशामय । रमणीयं प्रसन्नाम्बु सन्मनुष्यमनो यथा ॥ ५ ॥
न्यस्यतां कलशस्तात दीयतां वल्कलं मम । इदमेवावगाहिष्ये तमसातीर्थमुत्तमम् ॥ ६ ॥
एवमुक्तो भरद्वाजो वाल्मीकेन महात्मना । प्रायच्छत मुनेस्तस्य वल्कलं नियतो गुरोः ॥ ७ ॥

Hearing the aforesaid discourse of Nārada, the pious sage (Vālmiki), a

past master in expression, worshipped the eminent sage (Nārada) with his



Vālmiki's Grief (the Seed of the Rāmāyaṇa)

(own) pupils. (1) Duly worshipped and permitted by him on asking leave, the aforesaid celestial seer, Nārada, forthwith rose to (his abode in) the heavens. (2) Having tarried (in his hermitage) awhile (*lit.*, for less than an hour) on the seer having left for heaven, the sage then repaired to the bank of the Tamasā not very far from the (holy) Gangā (obviously for his midday bath and devotions). (3) Duly reaching the bank of the Tamasā and finding the descent to the river free from mud, the sage then spoke to his pupil

standing by his side (as follows) :—(4) "Look at this descent, O Bharadwāja, (which is) free from mud and pleasant, its water being transparent as the mind of a righteous man. (5) Let your pitcher be laid (on the bank), O dear one ! and the bark be handed over to me (for being wrapped about my loins when I have bathed). I shall take my dip at this very descent of the Tamasā, excellent as it is." (6) Enjoined thus by the high-souled Vālmīki, Bharadwāja handed over the bark to the aforesaid sage, devoted as he was to his teacher. (7)

स शिष्यहस्तादादाय वल्कलं नियतेन्द्रियः । विचचार ह पश्यंस्तत् सर्वतो विपुलं वनम् ॥ ८ ॥
तस्याभ्याशे तु मिथुनं चरन्तमनपायिनम् । ददर्श भगवांस्तत्र क्रौञ्चोश्चरुनिःस्वनम् ॥ ९ ॥
तस्मात् तु मिथुनादेकं पुमांसं पापनिश्चयः । जघान वैरनिलयो निषादस्तस्य पश्यतः ॥ १० ॥
तं शोणितपरीताङ्गं चेष्टमानं महीतले । भार्या तु निहतं दृष्ट्वा रुराव करुणां गिरम् ॥ ११ ॥
वियुक्ता पतिना तेन द्विजेन सहचारिणा । ताम्रशीर्षेण मत्तेन पत्त्रिणा सहितेन वै ॥ १२ ॥

Taking the bark from the hand of his pupil, the sage, who had fully controlled his senses (and as such had no inclination to see anything delightful to the senses), sauntered about, they say, surveying the extensive forest on all sides. (8) Close to that descent the glorious sage actually perceived in that forest a pair of cranes moving about, never parting from one another and making a charming noise. (9) A Niṣāda (a member of a wild tribe living on hunting) of sinful resolve and full of animosity (even towards

innocent creatures) struck (with an arrow) one of the said pair, the male bird, (even) while the sage looked on. (10) Seeing it mortally wounded and tossing about on the ground with its limbs smeared all over with blood, the female bird naturally gave out a piteous wail, parted as she was from her mate and companion, the aforesaid bird, that was endowed with a coppery crest, was inflamed with passion, (nay,) sexually united with her and (as such) had distended its wings. (11-12)

तथाविधं द्विजं दृष्ट्वा निषादेन निपातितम् । ऋषेर्धर्मात्मनस्तस्य कारुण्यं समपद्यत ॥ १३ ॥
ततः करुणवेदित्वादधर्मोऽयमिति द्विजः । निशाम्य रुदतीं क्रौञ्चीमिदं वचनमब्रवीत् ॥ १४ ॥
मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः । यत् क्रौञ्चमिथुनादेकमवधीः काममोहितम् ॥ १५ ॥
तस्येत्थं ब्रुवतश्चिन्ता बभूव हृदि वीक्षतः । शोकार्तेनास्य शकुनेः किमिदं व्याहृतं मया ॥ १६ ॥
चिन्तयन् स महाप्राज्ञश्चकार मतिमान् मतिम् । शिष्यं चैवाब्रवीद् वाक्यमिदं स मुनिपुंगवः ॥ १७ ॥
पादबद्धोऽक्षरसमस्तन्त्रीलयसमन्वितः । शोकार्तस्य प्रवृत्तो मे श्लोको भवतु नान्यथा ॥ १८ ॥
शिष्यस्तु तस्य ब्रुवतो मुनेर्वाक्यमनुत्तमम् । प्रतिजग्राह संतुष्टस्तस्य तुष्टोऽभवन्मुनिः ॥ १९ ॥

On seeing the bird struck down by the fowler in that state (of copulation) pity was aroused in the heart of that

pious seer. (13) (Further) seized with compassion to behold the shrieking female bird and considering the fowler's

act to be sinful, the sage addressed the following words (to the former) :—(14) "May you not have peace of mind for endless years, O Fowler, since you killed one of the pair of cranes, infatuated with passion." (15) (Even) as he was speaking in this strain, and (then) reflected: "What is it that has been uttered by me, tormented as I was with grief for this bird", uneasiness appeared in his heart. (16) Brooding awhile, the sage, who was highly learned and full of wisdom, made up his mind and the said chief of the sages addressed the following words to his pupil

(Bharadwāja) :—(17) "Let this utterance made by me while I was stricken with grief, (nay) set in four metrical feet, each containing an equal number of letters (viz, eight) and possessing the rhythm of a song that can be sung to a lute, be accepted as (real) poetry and not otherwise." (18) Even as the aforesaid sage uttered the couplet, unexcelled as it was (in that it was suggestive of the entire theme of the Rāmāyaṇa), his pupil, highly delighted, actually committed it to memory. The sage (thereupon) felt (much) pleased with him. (19)

सोऽभिषेकं ततः कृत्वा तीर्थे तस्मिन् यथाविधि । तमेव चिन्तयन्नर्थमुपावर्तत वै मुनिः ॥ २० ॥
 भरद्वाजस्ततः शिष्यो विनीतः श्रुत्वान् गुरोः । कलशं पूर्णमादाय पृष्ठतोऽनुजगाम ह ॥ २१ ॥
 स प्रविश्याश्रमपदं शिष्येण सह धर्मवित् । उपविष्टः कथाश्चान्याश्चकार ध्यानमास्थितः ॥ २२ ॥
 आजगाम ततो ब्रह्मा लोककर्ता स्वयं प्रभुः । चतुर्मुखो महातेजा द्रष्टुं तं मुनिपुंगवम् ॥ २३ ॥
 वाल्मीकिरथ तं दृष्ट्वा सहस्रोत्थाय वाग्यतः । प्राञ्जलिः प्रयतो भूत्वा तस्यौ परमविस्मितः ॥ २४ ॥
 पूजयामास तं देवं पाद्यार्घ्यासनवन्दनैः । प्रणम्य विधिवच्चैनं पृष्ट्वा चैव निरामयम् ॥ २५ ॥
 अथोपविश्य भगवानासने परमाचिते । वाल्मीकये च ऋषये संदिदेशासनं ततः ॥ २६ ॥
 ब्रह्मणा समनुज्ञातः सोऽप्युपाविशदासने । उपविष्टे तदा तस्मिन् साक्षात्लोकपितामहे ॥ २७ ॥
 तद्गतेनैव मनसा वाल्मीकिर्ध्यानमास्थितः । पापात्मना कृतं कष्टं वैरग्रहणबुद्धिना ॥ २८ ॥
 यत् तादृशं चारुखं क्रौञ्चं हन्यादकारणात् । शोचन्नेव पुनः क्रौञ्चीमुपा श्लोकमिमं जगौ ॥ २९ ॥
 पुनरन्तर्गतमना भूत्वा शोकपरायणः ।

Having finished his (midday) ablution with due ceremony in that descent (of the holy Tamasā), the sage then returned (to his hermitage), brooding over the same incident as a matter of fact. (20) Taking the pitcher filled with water, his submissive and learned pupil, Bharadwāja, (too), they, say, thereupon followed in the wake of his teacher. (21) Reaching the grounds of the hermitage along with his pupil, the sage, who knew what is right, sat down and talked on (various) other topics, while (remaining) absorbed in contemplation (of the couplet uttered by him). (22) Then appeared the almighty Brahmā, the four-faced creator of the (fourteen) worlds, (who was) possessed of great splendour, personally to see Vālmiki (the chief of hermits). (23) Greatly astonished to

see him, Vālmiki forthwith rose in haste (from his seat) and stood tongue-tied with joined palms in great humility. (24) Bowing low to him according to the scriptural ordinance and inquiring after his welfare too, the sage worshipped the aforesaid deity by offering water to wash his feet and hands with as well as a (high) seat and bestowing encomiums on him. (25) Making himself comfortable on the most exalted seat (offered by Vālmiki), the almighty creator, who was covered all over by his own effulgence, forthwith directed the sage Vālmiki to take his seat. (26) Duly permitted by Brahmā, Vālmiki too made himself comfortable on his seat. Even though Brahmā, the progenitor of the (entire) creation, was directly seated (before

him) at that time, Vālmīki remained absorbed in reverie with his mind fixed on that (very) incident. (He said to himself,) "A great wrong was perpetrated by the wicked fowler, who was bent upon catching the bird with malicious intent, in that he struck down without any fault the crane in that state cooing so delightfully !" Even while

bewailing the lot of the female crane (disunited from its mate), he repeated the same couplet in the presence of Brahmā and, pondering over the meaning of the verse, fell a prey to grief once more (at the thought of his having unconsciously subjected the fowler to a curse and thereby thinned the stock of his askesis).

तमुवाच ततो ब्रह्मा प्रहसन् मुनिपुंगवम् ॥ ३० ॥

श्लोक एवास्त्वयं बद्धो नात्र कार्या विचारणा । मच्छन्दादेव ते ब्रह्मन् प्रवृत्तेयं सरस्वती ॥ ३१ ॥
 रामस्य चरितं कृत्स्नं कुरु त्वमृषिसत्तम । धर्मात्मनो भगवतो लोके रामस्य धीमतः ॥ ३२ ॥
 वृत्तं कथय धीरस्य यथा ते नारदाच्छ्रुतम् । रहस्यं च प्रकाशं च यद् वृत्तं तस्य धीमतः ॥ ३३ ॥
 रामस्य सहसौमित्रे राक्षसानां च सर्वेशः । वेदेह्याश्चैव यद् वृत्तं प्रकाशं यदि वा रहः ॥ ३४ ॥
 तच्चाप्यविदितं सर्वं विदितं ते भविष्यति । न ते वागवृता काव्ये कान्चिदत्र भविष्यति ॥ ३५ ॥
 कुरु रामकथां पुण्यां श्लोकबद्धां मनोरमाम् । यावत् स्थास्यन्ति गिरयः सरितश्च महीतले ॥ ३६ ॥
 तावद् रामायणकथा लोकेषु प्रचरिष्यति । यावद् रामस्य च कथा त्वत्कृता प्रचरिष्यति ॥ ३७ ॥

तावदूर्ध्वमधश्च त्वं मल्लोकेषु निवत्स्यसि ।

इत्युक्त्वा भगवान् ब्रह्मा तत्रैवान्तरधीयत । ततः सशिष्यो भगवान् मुनिर्विस्मयमाययौ ॥ ३८ ॥
 तस्य शिष्यास्ततः सर्वे जगुः श्लोकमिमं पुनः । मुहुर्मुहुः प्रीयमानाः प्राहुश्च भृशविस्मिताः ॥ ३९ ॥
 समाक्षरैश्चतुर्मिर्यः पादैर्गौतो महर्षिणा । सोऽनुव्याहरणाद् भूयः शोकः श्लोकत्वमागतः ॥ ४० ॥
 तस्य बुद्धिरियं जाता महर्षेर्मात्रितात्मनः । कृत्स्नं रामायणं काव्यमीदृशैः करवाण्यहम् ॥ ४१ ॥

उदारवृत्तार्थपदैर्मनोरमैस्तदास्य रामस्य चकार कीर्तिमान् ।
 समाक्षरैः श्लोकशतैर्यशस्विनो यशस्करं काव्यमुदारदर्शनः ॥ ४२ ॥
 तदुपगतसमासगंधियोगं सममधुरोपनतार्थवाक्यबद्धम् ।
 रघुवरचरितं मुनिप्रणीतं दशशिरसश्च वधं निशामयध्वम् ॥ ४३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्वितीयः सर्गः ॥ २ ॥

Brahmā then laughingly said to Vālmīki (the chief of the hermits) :— (27-30) "Let this metrical composition be conducive to your glory alone. You need not brood over this (any more). Through my will alone has this speech flowed from your lips, O Brahman sage ! (31) Describe, O jewel among seers, the whole life on this earth of Lord Śrī Rāma, whose mind is (ever) given to piety and who is full of wisdom. (32) Tell the story of that hero as heard by you from the lips of Nārada. Whatever account, unknown or known, there is of the all-wise Śrī Rāma, as well as of

Lakṣmaṇa (the son of Sumitrā), nay, of all the Rākṣasas (who fought with and were killed by him) and whatever account, known or unknown, there is of Sītā (the foster-daughter of Janaka), all that will be revealed to you even though unknown (at present). No description of yours in this poem (that will be composed by you) will prove false. (33-35) Render the sacred and soul-ravishing story of Śrī Rāma into (similar) verses. The theme of the Rāmāyaṇa will (continue to) be popular in (all) the (three) worlds so long as mountains and rivers will remain on the surface of the

(eventual) departure to the other world; (13) the grief of the people (of Ayodhya) and how those who followed him to the forest were made to return (by being put off the scent); his dialogue with the chief of the Niṣādas

and how the charioteer (who took Śrī Rāma, Sitā and Lakṣmaṇa in a chariot to the forest under the king's command) was sent back (by Śrī Rāma after his meeting with the Niṣāda chief); (14)

गङ्गायाश्चापि संतारं भरद्वाजस्य दर्शनम् । भरद्वाजाभ्यनुज्ञानाच्चित्रकूटस्य दर्शनम् ॥ १५ ॥
वास्तुकर्म निवेशं च भरतागमनं तथा । प्रसादनं च रामस्य पितुश्च सलिलक्रियाम् ॥ १६ ॥
पादुकाग्र्याभिपेकं च नन्दिग्रामनिवासनम् ।

How he ferried across the Ganga and called on the sage Bharadwāja, and his visit to Chitrakoot with the latter's concurrence; (15) his erection of a (leaf-thatched) hut (at Chitrakoot) and taking up his residence there (along with his spouse and younger brother) and the arrival of Bharata and how he tried to persuade Śrī Rāma to return to Ayodhya (and accept his rightful heritage in the shape of the throne of Ayodhya) and how Śrī Rāma offered water to

(the spirit of) his (deceased) father (as his last duty to the latter); (16) how Bharata installed (on the throne of Ayodhya as the representative of Śrī Rāma) the pre-eminent wooden sandals (that had the unique honour of being used by the divine Śrī Rāma and had been given by the latter to Bharata as a token of his affection and regard for his younger brother) and took up his residence at Nandigrāma (now a lonely retreat fourteen miles away from Ayodhya);

दण्डकारण्यगमनं विराधस्य वधं तथा ॥ १७ ॥
दर्शनं शरभङ्गस्य सुतीक्ष्णेन समागमम् । अनसूयासमास्यां च अङ्गरागस्य चार्पणम् ॥ १८ ॥
दर्शनं चाप्यगस्त्यस्य धनुषो ग्रहणं तथा । शूर्पणख्याश्च संवादं विरूपकरणं तथा ॥ १९ ॥
वधं खरत्रिशिरसोरुत्थानं रावणस्य च । मारीचस्य वधं चैव वैदेह्या हरणं तथा ॥ २० ॥
राघवस्य विलापं च गृध्रराजनिवर्हणम् । कबन्धदर्शनं चैव पम्पायाश्चापि दर्शनम् ॥ २१ ॥
शबरीदर्शनं चैव फलमूलाशनं तथा ।

His departure to the forest of Daṇḍaka (for fear of being troubled every now and then by the people of Ayodhya now that they had come to know of his being there) and killing (the ogre) Virāḍha; (17) his visit to the sage Śarabhanga and meeting with Sutiṣṇa (a pupil of the illustrious Agastya); Sitā's sojourn with Anasūyā (the wife of the great sage Atri) and the latter's offering sandal-paste etc. (to the former as a token of goodwill); (18) his visit to the sage Agastya and worship by the latter; his accepting a bow (belonging to Lord Viṣṇu and presented by the sage considering him

to be eminently fit to receive and wield it especially in his future conflict with Rāvaṇa); Śūrpaṇakhā's overtures (for marriage to Śrī Rāma) and her disfigurement (at the hands of Lakṣmaṇa, who lopped off her ears and nose with a sword); (19) the destruction of the ogres Khara and Triśirā (as well as of Dūṣaṇa and others) and Rāvaṇa's endeavour to carry off Sitā; the destruction of Mārīcha (disguised as a golden deer) by Śrī Rāma and the abduction (by Rāvaṇa) of Sitā (the daughter of King Janaka, nicknamed Videha); (20) Śrī Rāma's lament (over the disappearance of Sitā) and the death

(at Rāvaṇa's hands) of Jaṭāyu (the chief of the vultures); the sight of (and encounter with) Kabandha (a demon without head and legs and consisting of a mere trunk with long arms and a huge mouth in his belly, his head and thighs having

been forced into his body by a blow from Indra's thunderbolt) as well as of the Pampā lake; (21) a visit to Śabari (an ascetic woman) and partaking of fruits and roots (offered by her by way of hospitality);

प्रलापं चैव पम्पायां हनूमदर्शनं तथा ॥ २२ ॥

ऋष्यमूकस्य गमनं सुग्रीवेण समागमम् । प्रत्ययोत्पादनं सख्यं वालिसुग्रीवविग्रहम् ॥ २३ ॥

वाल्लिप्रमथनं चैव सुग्रीवप्रतिपादनम् । ताराविलापं समयं वर्षरात्रनिवासनम् ॥ २४ ॥

कोपं राघवसिंहस्य बलानामुपसंग्रहम् । दिशः प्रस्थापनं चैव पृथिव्याश्च निवेदनम् ॥ २५ ॥

अङ्गुलीयकदानं च ऋक्षस्य बिलदर्शनम् । प्रायोपवेशनं चैव सम्पातेश्चापि दर्शनम् ॥ २६ ॥

Śrī Rāma's raving (over the loss of his spouse) and his meeting with Hanumān on the brink of the Pampā lake; (22) his arrival at Mount Rṣyamūka (where the monkey chief Sugrīva was encamping in fear of his elder brother, Vāli, by whom he had been exiled and robbed even of his wife) and meeting with Sugrīva; his inspiring confidence in the heart of Sugrīva (by kicking the skeleton of the demon Dundubhi to a long distance and piercing with one arrow as many as seven palmyra trees standing in a row) and friendship with him; the combat between Vāli and Sugrīva; (23) the destruction of Vāli and the installation of Sugrīva (on the throne of Kiṣkindhā); the lament of Tārā (Vāli's widow); understanding with Sugrīva (that at the end of the monsoon messengers would be sent in all directions to trace the whereabouts of Sitā) and Śrī Rāma's sojourn

(on Mount Rṣyamūka) during the days of the monsoon; (24) The (apparent) indignation (at the negligence of Sugrīva) of Śrī Rāma (a lion among the scions of Raghu) and Sugrīva's mustering forces (for being sent all round in quest of Sitā) and despatching teams of monkeys in all directions and Sugrīva's description of (the various divisions and subdivisions of) the earth (for the information of the monkeys to be sent in search of Sitā); (25) Śrī Rāma's handing over his ring (to Hanumān); how the monkeys (sent in search of Sitā in a southerly direction under the leadership of Angada, the crown-prince of Kiṣkindhā) saw the cave of a bear and sat fasting unto death (on the sea-shore in a desperate mood on their failure to get any clue to the whereabouts of Sitā) and how they met Sampāti (the elder brother of Jaṭāyu); (26)

पर्वतारोहणं चैव सागरस्यापि लङ्घनम् । समुद्रवचनाच्चैव मैनाकस्य च दर्शनम् ॥ २७ ॥

राक्षसीतर्जनं चैवच्छायाग्राहस्य दर्शनम् । सिंहिकायाश्च निधनं लङ्कामलयदर्शनम् ॥ २८ ॥

रात्रौ लङ्काप्रवेशं च एकस्यापि विचिन्तनम् । आपानभूमिगमनमवरोधस्य दर्शनम् ॥ २९ ॥

दर्शनं रावणस्यापि पुष्पकस्य च दर्शनम् । अशोकवनिकायानं सीतायाश्चापि दर्शनम् ॥ ३० ॥

अभिज्ञानप्रदानं च सीतायाश्चापि भाषणम् । राक्षसीतर्जनं चैव त्रिजटास्वप्नदर्शनम् ॥ ३१ ॥

मणिप्रदानं सीताया वृक्षभङ्गं तथैव च । राक्षसीविद्रवं चैव किंकराणां निवर्हणम् ॥ ३२ ॥

ग्रहणं वायुसूनोश्च लङ्कादाहाभिगर्जनम् । प्रतिप्लवनमेवाथ मधूनां हरणं तथा ॥ ३३ ॥

राघवाश्वासनं चैव मणिनिर्यातनं तथा ।

How Hanumān climbed Mount Mahendra (in order to leap across the

sea) and (eventually) crossed the ocean and how (again) he saw and talked

with Mount Maināka (son of Himālaya) that had emerged (from the ocean) at the instance of the sea-god; (27) how he was threatened by Surasā (who came disguised as an ogress) and Lankinī (an ogress by her very birth) and how he saw and (eventually) brought about the death of the demoness Sīṃhikā, who brought down flying birds by capturing their shadow, and saw the part of Mount Trikūṭa on which stood Lankā; (28) his entry into Lankā by night (to avoid detection by the enemy) and how he reflected all by himself (on his future plan); his visit to the ale-house and looking round the gynaeceum (of Rāvaṇa); (29) how he beheld Rāvaṇa as well as the Puṣpaka (his aerial car snatched from Kubera, the god of riches) and, reaching Aśokavana (a grove mainly consisting of Aśoka trees), had a look at Sitā; (30) his handing over the ring (of Śrī Rāma) to Sitā as a proof of his identity and Sitā's talk (with him); how she was threatened by the ogresses (appointed by Rāvaṇa to guard Sitā and

bring her round) and how Trijaṭā (a daughter of Vibhiṣaṇa, also placed by her side) saw dreams (auguring well for Śrī Rāma); (31) how Sitā gave her own jewel (for the head to Hanumān as a proof of his having met her) and how the trees (of the grove) were destroyed (by Hanumān in order to convince Sitā of his extraordinary might and ability to liberate her from Rāvaṇa's captivity); the flight of the ogresses (guarding Sitā) and the destruction (by Hanumān) of the servants (of Rāvaṇa, guarding the grove); (32) the apprehension (by Rāvaṇa) of Hanumān (son of the wind-god) and how he roared while setting Lankā on fire; how he leapt back across the sea and he (and the other monkeys) forcibly partook (in exultation over the success of their mission) of the honey (collected in Madhuvana, setting at nought the guards of Sugrīva, to whom the garden belonged); (33) how Hanumān brought solace to Śrī Rāma (by telling him of his having seen Sitā) and handed over (to him) the jewel (given to him by Sitā);

संगमं च समुद्रेण	नलसेतोश्च बन्धनम् ॥ ३४ ॥
प्रतारं च समुद्रस्य रात्रौ लङ्कावरोधनम् ।	विभीषणेन संसर्गं वधोपायनिवेदनम् ॥ ३५ ॥
कुम्भकर्णस्य निधनं मेघनादनिवर्हणम् ।	रावणस्य विनाशं च सीतावाप्तिमरेः पुरे ॥ ३६ ॥
विभीषणाभिषेकं च पुष्पकस्य च दर्शनम् ।	अयोध्यायाश्च गमनं भरद्वाजसमागमम् ॥ ३७ ॥
प्रेषणं वायुपुत्रस्य	भरतेन समागमम् ।
रामाभिषेकाभ्युदयं	सर्वसैन्यविसर्जनम् ।

(How Śrī Rāma set out on an expedition to Lankā along with Sugrīva and his huge army of monkeys to recover Sitā;) how they met the god presiding over the oceans (in person at the sea-shore) and how a bridge was built across the sea (with his concurrence) by the monkey chief Nala; (34) how the army crossed the sea (over the bridge so built) and besieged Lankā at night; the contact (of Śrī Rāma) with Vibhiṣaṇa (Rāvaṇa's youngest brother and a great devotee of Śrī Rāma) and how he told Śrī Rāma of the ways and means of killing Rāvaṇa and others; (35) the

death of Kumbhakarna (the younger brother of Rāvaṇa); the destruction of Meghanāda (the eldest son of Rāvaṇa and the crown-prince of Lankā); the disposal of Rāvaṇa and the recovery of Sitā at the enemy's capital; (36) the installation of Vibhiṣaṇa (on the throne) of Lankā; how Śrī Rāma saw Puṣpaka (the aerial car belonging to Rāvaṇa) and flew (in it) towards Ayodhya; his (landing at Prayag and) meeting with the sage Bharadwāja; (37) how Hanumān (son of the wind-god) was despatched (in advance to Ayodhya to meet Bharata and apprise him of Śrī Rāma's return) and the

(subsequent) meeting (of Śrī Rāma)
with Bharata; the festivities connected
with the coronation of Śrī Rāma and how

the whole host of monkeys was (dis-
banded and) sent away (to their res-
pective homes);

स्वराष्ट्ररञ्जनं चैव वैदेह्याश्च विसर्जनम् ॥ ३८ ॥

अनागतं च यत् किञ्चिद् रामस्य वसुधातले । तच्चकारोत्तरे काव्ये वाल्मीकिर्भगवानृषिः ॥ ३९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे तृतीयः सर्गः ॥ ३ ॥

How Śrī Rāma won the heart of his
people (by his loving rule) and exiled
Sitā (the daughter of King Janaka,
nicknamed Videha). (38) Nay, Vālmiki

(also) described in his excellent poem
whatever deeds were yet to be performed
on earth by Śrī Rāma the glorious
sage. (39)

*Thus ends Canto Three in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki,
the work of a Rṣi and the oldest epic.*

चतुर्थः सर्गः

Canto IV

After his ascension to the throne of Ayodhya Śrī
Rāma listens to his own story as sung
by his sons (Kuśa and Lava).

प्राप्तराज्यस्य रामस्य वाल्मीकिर्भगवानृषिः । चकार चरितं कृत्स्नं विचित्रपदमर्थवत् ॥ १ ॥
चतुर्विंशत्सहस्राणि श्लोकानामुक्तवानृषिः । तथा सर्गशतान् पञ्चषट् काण्डानि तथोत्तरम् ॥ २ ॥
कृत्वा तु तन्महाप्राज्ञः सभविष्यं सहोत्तरम् । चिन्तयामास को न्वेतत् प्रयुञ्जीयादिति प्रभुः ॥ ३ ॥
तस्य चिन्तयमानस्य महर्षेर्भावितात्मनः । अगृह्णीतां ततः पादौ मुनिवेषौ कुशीलवौ ॥ ४ ॥
कुशीलवौ तु धर्मज्ञौ राजपुत्रौ यशस्विनौ । भ्रातरौ स्वरसम्पन्नौ ददर्शाश्रमवासिनौ ॥ ५ ॥

The glorious sage Vālmiki composed
a poem, consisting of marvellous expres-
sions and full of excellent topics,
depicting the whole life-story of Śrī Rāma,
who had (since) regained his kingdom
(after returning from the woods). (1)
The sage uttered twenty-four thousand
verses and made (out of them) six
Kāṇḍas, consisting of five hundred (and
odd) cantos, and an Uttara Kāṇḍa
(the epilogue). (2) Having duly
completed it along with the
Uttara Kāṇḍa, dealing with the future
events (of Śrī Rāma's life), the highly
intelligent Vālmiki contemplated as to
what man endowed with a powerful
memory could possibly recite it (before
audiences). (3) While that great seer

of purified mind was pondering (as
aforesaid), Kuśa and Lava (the
two sons of Śrī Rāma, brought
forth by Sitā during her exile
at the hermitage of Vālmiki, by
whom she had been given shelter
and who had thus been the god-
father of the two boys) presently
appeared in the garb of hermits and
caught hold of his feet (as a mark
of respect). (4) Vālmiki cast a
glance at Kuśa and Lava, the two co-
uterine princes, who had been living
(since their very birth) in his own
hermitage (as his godsons and pupils),
who knew their duty (towards their
godfather and teacher) and had actually
acquired (great) fame (by virtue of

their devotion to the sage) and were (besides) gifted with a musical voice (and adepts in the science of music). (5)

स तु मेधाविनौ दृष्ट्वा वेदेषु परिनिष्ठितौ । वेदोपबृंहणार्थाय तावग्राहयत प्रभुः ॥ ६ ॥
 काव्यं रामायणं कृत्स्नं सीतायाश्चरितं महत् । पौलस्त्यवधमित्येवं चकार चरितव्रतः ॥ ७ ॥
 पाठ्ये गेये च मधुरं प्रमाणैस्त्रिभिरन्वितम् । जातिभिः सप्तभिर्युक्तं तन्त्रीलयसमन्वितम् ॥ ८ ॥
 रसैः शृङ्गारकरुणहास्यवीरभयानकैः । रौद्रादिभिश्च संयुक्तं काव्यमेतदगायताम् ॥ ९ ॥
 तौ तु गान्धर्वतत्त्वज्ञौ स्थानमूर्च्छनकोविदौ । भ्रातरौ स्वरसम्पन्नौ गन्धर्वाविव रूपिणौ ॥ १० ॥
 रूपलक्षणसम्पन्नौ मधुरस्वरभाषिणौ । बिम्बादिवोत्थितौ बिम्बौ रामदेहात् तथापरौ ॥ ११ ॥
 तौ राजपुत्रौ कास्वर्णेन धर्म्यमाख्यानमुत्तमम् । वाचोविधेयं तत् सर्वं कृत्वा काव्यमनिन्दितौ ॥ १२ ॥
 ऋषीणां च द्विजातीनां साधूनां च समागमे । यथोपदेशं तत्त्वज्ञौ जगतुः सुसमाहितौ ॥ १३ ॥

Seeing the two boys endowed with exceptional talent and well-versed in the Vedas, the glorious sage, who had observed sacred vows (all his life and had thereby acquired the capacity to undertake this stupendous task), taught them, with the object of enlightening them on the meaning of the Vedas, the whole of the great poem of the Rāmāyana, (mainly) consisting of the story of Sitā and entitled "Paulastya-Vadha" (an account of the death of Rāvaṇa, the grandson of Pulasti, a mind-born son of Brahmā). (6-7) The two boys chanted this poem, which was delightful to read and chant, could be adapted to the three measures of time (slow, medium and quick), could be sung to the lute with proper rhythm and in the seven notes of the gamut and was characterized by the (nine) sentiments of love, pathos, mirth, heroism, terror and wrath etc. (including disgust, wonder and serenity). (8-9) The two

brothers were really masters of music, possessed knowledge of the (threefold) source of the modulations of the voice (viz, the lungs, the throat and the cerebrum) and also knew how to play upon the lute etc., had a sweet voice like the Gandharvas (celestial musicians) and were handsome too like them. (10) Endowed with physical charm and auspicious marks on their body, they spoke in a sweet strain and, like two images made from the original, they looked like two other Rāmas sprung from the loins of Śrī Rāma. (11) Having committed to memory the whole of that exquisite and historical poem (the Rāmāyana), which was entirely devoted to virtue, the two irreproachable princes, who knew the real purport of the Vedas and other scriptures, chanted it (even) as they had been instructed, with their mind fully concentrated, in a concourse of seers, members of the twice-born classes and (other) pious men. (12-13)

महात्मानौ महाभागौ सर्वलक्षणलक्षितौ । तौ कदाचित् समेतानामृषीणां भावितात्मनाम् ॥ १४ ॥
 मध्येसमं समीपस्थाविदं काव्यमगायताम् । तच्छ्रुत्वा मुनयः सर्वे बाष्पपर्याकुलेक्षणाः ॥ १५ ॥
 साधु साध्विति तावूचुः परं विस्मयमागताः । ते प्रीतमनसः सर्वे मुनयो धर्मवत्सलाः ॥ १६ ॥
 प्रशशंसुः प्रशस्तव्यौ गायमानौ कुशीलवौ । अहो गीतस्य माधुर्यं श्लोकानां च विशेषतः ॥ १७ ॥

On a certain day the two boys, who were exceptionally talented, highly blessed and equipped with all good qualities, chanted the poem in open

assembly standing by the side of the assembled seers of purified mind. Seized with great wonder to hear it, the sages universally

applauded them, saying "Well done ! Excellent!!!", their eyes bedimmed with tears. Delighted in mind, the sages, who were all virtue-loving, extolled (in the following words)

both the singers, Kuśa and Lava, who deserved all praise:—"Wonderful is the melody of music, and particularly of (the recitation of) the verses ! (14-17)

चिरनिर्वृत्तमप्येतत् प्रत्यक्षमिव दर्शितम् । प्रविश्य ताशुभौ सुष्ठु तथाभावमगायताम् ॥ १८ ॥
 सहितौ मधुरं रक्तं सम्पन्नं स्वरसम्पदा । एवं प्रशस्यमानौ तौ तपःश्लाघ्यैर्महर्षिभिः ॥ १९ ॥
 संरक्ततरमत्यर्थं मधुरं तावगायताम् । प्रीतः कश्चिन्मुनिस्ताभ्यां संस्थितः कलशं ददौ ॥ २० ॥
 प्रसन्नो बल्कलं कश्चिद् ददौ ताभ्यां महायशः । अन्यः कृष्णाजिनमदाद् यज्ञसूत्रं तथापरः ॥ २१ ॥
 कश्चित् कमण्डलुं प्रादान्मौञ्जीमन्यो महामुनिः । वृषीमन्यस्तदा प्रादात् कौपीनमपरो मुनिः ॥ २२ ॥
 ताभ्यां ददौ तदा हृष्टः कुठारमपरो मुनिः । काषायमपरो वस्त्रं चीरमन्यो ददौ मुनिः ॥ २३ ॥
 जटाबन्धनमन्यस्तु काष्ठरज्जुं मुदान्वितः । यज्ञभाण्डमृषिः कश्चित् काष्ठभारं तथापरः ॥ २४ ॥
 औदुम्बरीं वृषीमन्यः स्वस्ति केचित् तदावदन् । आयुष्यमपरे प्रादुर्मुदा तत्र महर्षयः ॥ २५ ॥
 ददुश्चैवं वरान् सर्वे मुनयः सत्यवादिनः । आश्चर्यमिदमाख्यानं मुनिना सम्प्रकीर्तितम् ॥ २६ ॥

"Though the events took place long ago, the picture has been vividly placed before the eye as though it belonged to the present. Having entered into the spirit of the poem, the two princes chanted it with one voice exquisitely in a sweet loving tone and with all the richness of music !" Being applauded thus by eminent seers deserving of praise for their asceticism, the two boys sang all the more sweetly and with deeper emotion. Pleased with them and getting up (as a mark of admiration) a certain sage presented to them a pitcher. (18-20) Full of delight, a certain sage, who had earned great fame (for his proficiency in the science of music) gave them the bark of a tree (for being used as a loin-cloth). Another gave them the skin of a black deer and still another a sacred thread (for being worn baldric wise). (21) A certain sage gave them a Kamaṇḍalu (a drinking-vessel made of a wild cocoanut), while another great sage gave them a girdle of Muñba grass. Yet another gave them on the said occasion

a Kuśa mat (worthy of sages), while still another gave them a strip of cloth for covering the privities with. (22) Full of joy another hermit gave them on that occasion a hatchet (for cutting wood); another, a piece of brown-red cloth (generally used by Brahmachāris and recluses); while still another hermit gave them a scarf. (23) Full of joy yet another gave them a string for binding one's matted hair and a cord for tying together a bundle of pieces of wood. A certain seer gave them a sacrificial vessel, while another gave them a faggot. (24) Yet another gave them a wooden seat made out of an Udumbara tree, while some invoked blessings (on them) on that occasion. Full of joy other great seers (present) there blessed them with long life. (25) In this way the sages (present in that assembly), who all (habitually) spoke the truth, bestowed boons (on the two princes) and said, "Wonderful is this narrative exquisitely told at length by the sage (Vālmiki). (26)

परं कवीनामाधारं समाप्तं च यथाक्रमम् । अभिगीतमिदं गीतं सर्वगीतिषु कोविदौ ॥ २७ ॥
 आयुष्यं पुष्टिजननं सर्वश्रुतिमनोहरम् । प्रशस्यमानौ सर्वत्र कदाचित् तत्र गायकौ ॥ २८ ॥
 रथ्यासु राजमार्गेषु ददर्श भरताग्रजः । स्ववेश्म चानीय ततो भ्रातरौ स कुशीलवौ ॥ २९ ॥
 पूजयामास पूजाहौ रामः शत्रुनिबर्हणः । आसीनः काञ्चने दिव्ये स च सिंहासने प्रभुः ॥ ३० ॥
 उपोषविष्टैः सचिवैर्भ्रातृभिश्च समन्वितः । दृष्ट्वा तु रूपसम्पन्नौ विनीतौ भ्रातराशुभौ ॥ ३१ ॥

उवाच लक्ष्मणं रामः शत्रुघ्नं भरतं तथा । श्रूयतामेतदाख्यानमनयोर्देववर्चसोः ॥ ३२ ॥
 विचित्रार्थपदं सम्यग् गायकौ समचोदयत् । तौ चापि मधुरं रक्तं स्वचित्तायतनिःस्वनम् ॥ ३३ ॥
 तन्त्रीलयवदत्यर्थं विश्रुतार्थमगायताम् ।
 हृदयत् सर्वगात्राणि मनांसि हृदयानि च । श्रोत्राश्रयमुखं गेयं तद् बभौ जनसंसदि ॥ ३४ ॥
 इमौ मुनी पार्थिवलक्षणान्वितौ कुशीलवौ चैव महातपस्विनौ ।
 ममापि तद् भूतिकरं प्रचक्षते महानुभावं चरितं निबोधत ॥ ३५ ॥
 ततस्तु तौ रामवचःप्रचोदितावगायतां मार्गविधानसम्पदा ।
 स चापि रामः परिषद्गतः शनैर्बुभूषयाऽऽसक्तमना बभूव ॥ ३६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुर्थः सर्गः ॥ ४ ॥

"It will serve as the chief support for (future) poets and has been concluded with due regard to the sequence of events. This song has been beautifully sung by you, O princes well-versed in all style of singing ! (27) It is conducive to long life, begets prosperity and ravishes the ears and mind of all (who listen to it)." One day Śrī Rāma (the elder brother of Bharata) beheld the two singers roaming about (chanting the Rāmāyaṇa) in the lanes and streets of Ayodhya and being applauded everywhere. Bringing the two brothers, Kuśa and Lava, to his own palace and offering them an exalted seat, the aforesaid Rāma, the destroyer of his foes, then (duly) entertained them, deserving of honour as they were. Seated on his celestial throne of gold and surrounded by his ministers as well as by his (own) brothers seated beside him, and casting a look at the two brothers, who were not only endowed with a charming appearance but modest too, the aforesaid King Rāma addressed Bharata, Lakṣmaṇa and Śatrughna (as follows) :—"Let this narrative couched in wonderful expressions and dealing with diverse topics, be carefully heard (by you) from the lips of these two boys possessing the splendour of gods." (At

the same time) he urged the two singers (to commence their recitation). They too chanted the poem, whose theme was too well-known, in a melodious and lovable tone, sweet as the sound of a lute, (nays) raised to a pitch conformable to one's will and agreeable to the mind of the listeners. That song, which sent a thrill through all the limbs and gladdened the mind as well as the heart (of the listeners) and was delightful to the ear, made its mark in any gathering of men. (28—34) "These two singers," observed Śrī Rāma, "are endowed with the auspicious marks characteristic of rulers of the globe, though they are hermits and great ascetics (to all appearances). Listen to the story (sung by them), which is of great consequence (because of its numerous literary excellences and universal appeal) and the wise declare it as conducive even to my own well-being (here as well as hereafter)." (35) Urged by the words of Śrī Rāma, of course, the two boys then commenced the recitation in full accord with the Mārga* style of singing. The celebrated Rāma too, who had (by now) joined the assembly, gradually allowed his mind to be absorbed (in hearing the recitation) with intent to experience the joy welling from it. (36)

Thus ends Canto Four in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa
 of Vālmīki, the work of a Ṛṣi and the oldest epic.

* Our Śāstras mention two styles of singing, the Mārga style and the Deśi style. The former is resorted to in singing songs in Sanskrit, while the latter is used in singing songs in the various Prākṛta dialects or vernaculars.

पञ्चमः सर्गः

Canto V

A description of the city of Ayodhya

सर्वापूर्वमियं येपामासीत् कृत्स्ना वसुंधरा । प्रजापतिमुपादाय नृपाणां जयशालिनाम् ॥ १ ॥
 येषां स सगरो नाम सागरो येन खानितः । षष्ठिपुत्रसहस्राणि यं यान्तं पर्यवारयन् ॥ २ ॥
 इक्ष्वाकूणामिदं तेषां राज्ञां वंशे महात्मनाम् । महदुत्पन्नमाख्यानं रामायणमिति श्रुतम् ॥ ३ ॥
 तदिदं वर्तयिष्यावः सर्वे निखिलमादितः । धर्मकामार्थसहितं श्रोतव्यमनसूयता ॥ ४ ॥

This entire globe has been the exclusive property of victorious kings commencing from Vaivaswata Manu (a lord of created beings). (1) In their line appeared the celebrated king, Sagara by name, by whom was hollowed out the ocean and whom, (even) as he went out (on an expedition to chastise his enemies), his sixty thousand sons followed. (2) This great story, known by the name of

"Rāmāyana", has its seeds in the line of the same high-souled kings tracing their descent from Ikṣvāku (the eldest son of Vaivaswata): so it is heard. (3) We two (Kuśa and Lava) shall (presently) sing from the (very) beginning in all its details the whole of this story, which is conducive to piety, worldly prosperity and sense-enjoyment along with Liberation. It should be heard by one who is free from a carping spirit. (4)

कोसलो नाम मुदितः स्फीतो जनपदो महान् । निविष्टः सरयूतीरे प्रभूतधनधान्यवान् ॥ ५ ॥
 अयोध्या नाम नगरी तत्रासील्लोकविश्रुता । मनुना मानवेन्द्रेण या पुरी निर्मिता स्वयम् ॥ ६ ॥

There is a great principality, known by the name of Kosala, extending along the bank of the Sarayu. It is happy and prosperous, nay, full of abundant riches and plenty of food-grains. (5) In it stands

comprised the world-renowned city, Ayodhya by name, a city which was built by dint of his own volition by Vaivaswata Manu, the ruler of mankind. (6)

आयता दश च द्वे च योजनानि महापुरी । श्रीमती त्रीणि विस्तीर्णा सुविभक्तमहापथा ॥ ७ ॥
 राजमार्गेण महता सुविभक्तेन शोभिता । मुक्तपुष्पावकीर्णेन जलसिक्तेन नित्यशः ॥ ८ ॥
 तां तु राजा दशरथो महाराष्ट्रविवर्धनः । पुरीमावासयामास दिवि देवपतिर्यथा ॥ ९ ॥
 कपाटतोरणवतीं सुविभक्तान्तरापणाम् । सर्वयन्त्रायुधवतीमुषितां सर्वशिल्पिभिः ॥ १० ॥
 सूतमागधसम्बाधां श्रीमतीमतुलप्रभाम् । उच्चाट्टालध्वजवतीं शतघ्नीशतसंकुलाम् ॥ ११ ॥
 वधूनाटकसंघैश्च संयुक्तां सर्वतः पुरीम् । उद्यानाम्रवणोपेतां महतीं सालमेखलाम् ॥ १२ ॥
 दुर्गागम्भीरपरिखां दुर्गामन्यैर्दुरासदाम् । वाजिवारणसम्पूर्णां गोभिरुष्टैः खरैस्तथा ॥ १३ ॥
 सामन्तराजसंघैश्च बलिकर्मभिरावृताम् । नानादेशनिवासैश्च वणिग्भिरुपशोभिताम् ॥ १४ ॥
 प्रासादै रत्नचिह्नैः पर्वतैरिव शोभिताम् । कूटागारैश्च सम्पूर्णांमिन्द्रस्येवामरावतीम् ॥ १५ ॥
 चित्रामष्टापदाकारां वरनारीगणायुताम् । सर्वरत्नसमाकीर्णां विमानगृहशोभिताम् ॥ १६ ॥
 गृहगाढामविच्छिद्रां समभूमौ निवेशिताम् । शालितण्डुलसम्पूर्णांमिक्षुकाण्डरसोदकाम् ॥ १७ ॥
 दुन्दुभीभिर्मृदङ्गैश्च वीणाभिः पणवैस्तथा । नादितां भृशमत्यर्थं पृथिव्यां तामनुत्तमाम् ॥ १८ ॥
 विमानमिव सिद्धानां तपसाधिगतं दिवि । सुनिवेशितवेशमान्तां नरोत्तमसमावृताम् ॥ १९ ॥

ये च वागेर्न विध्यन्ति विविक्तमपरापरम् । शब्दवेध्यं च विततं लघुहस्ता विशारदाः ॥ २० ॥
 सिंहव्याघ्रवराहाणां मत्तानां नदतां वने । हन्तारो निशितैः शस्त्रैर्वल्गुद् बाहुबलैरपि ॥ २१ ॥
 तादृशानां सहस्रैस्तामभिपूर्णा महारथैः । पुरीमावासयामास राजा दशरथस्तदा ॥ २२ ॥
 तामग्निमद्भिर्गुणवद्भिरावृतां द्विजोत्तमैर्वेदषडङ्गपारगैः ।
 सहस्रदैः सत्यरतैर्महात्मभिर्महर्षिकल्पैर्ऋषिभिश्च केवलैः ॥ २३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चमः सर्गः ॥ ५ ॥

That great and glorious city with its well-aligned roads is twelve Yojanas (ninety-six miles) long and three Yojanas (twenty-four miles) wide. (7) It is graced with a beautifully ramified extensive highway, which is daily sprinkled (all along) with water and strewn with flowers dropped from the heavens (by celestial damsels who hover over the city to have a look at it and pay their homage to it). (8) King Daśaratha, who promoted his great kingdom to a pre-eminent degree (by virtue of his righteous and benevolent rule), really made the city more populous (even) as Indra (the ruler of the gods) adds to the population of his own capital (Amarāvati) in heaven. (9) It has arched gateways with beautiful doors, is provided with well laid out markets and equipped with all sorts of catapults and weapons and is peopled by all classes of craftsmen. (10) Crowded with panegyrists and bards, it is prosperous and possessed of matchless splendour, is marked with tall attics and flags and equipped with numberless Śataghnis (interpreted by some as a kind of rocket and by others as iron pikes). (11) The great city is enriched with troupes of female dancers on all sides and graced with orchards in the shape of mango groves and is enclosed by a defensive wall. (12) Encircled by a deep moat which cannot be easily entered or crossed,

the city is difficult of access and cannot be easily approached (by enemies). It abounds in horses and elephants, cows, camels and donkeys. (13) It is (ever) thronged with crowds of feudatory princes that flock from all sides on the mission of paying their (annual) tribute, and is graced with (the presence of) traders inhabiting different countries. (14) Adorned with mountain-like mansions built of precious stones, and thickly set with attics, it looks like Indra's Amarāvati. (15) Presenting a colourful appearance, it is laid out after the design of a dice-board, is thronged with bevy of lovely women and full of all varieties of precious stones, and is embellished with seven-storied buildings. (16) Thick with houses, it is faultless of design and has been built on a level ground, abounds in rice and contains water sweet as the sap of a sugar-cane. (17) Made deeply resonant with the sound of kettle-drums, clay tomtoms, lutes and drums, it is altogether unexcelled on the earth. (18) With its well-arranged houses it looks like a row of aerial cars in heaven belonging to Siddhas (a class of semi-divine beings naturally endowed with mystic powers) and attained through askesis, and is inhabited by jewels among men. (19) It is crowded on all sides with thousands of great car-warriors* who never strike with arrows

* A Mahāratha (a great car-warrior) has been defined in our scriptures as below:—

आत्मानं सारथिं चाश्वान् रक्षन् युध्येत यो नरः । स महारथसङ्गः स्यात् ॥

"A man who is able to fight while defending himself, his charioteer and horses enjoys the title of a Mahāratha."

According to another definition a Mahāratha is he who is able to fight single-handed ten thousand archers—

एको दश सहस्राणि योधयेद् यस्तु यन्विनाम् ।

an isolated warrior, one who has no father or son, one who (being out of sight) could only be struck with the help of his voice or who has fled from an encounter,—warriors who are not only skilled archers but also well-versed in the use of all kinds of arms, nay, who kill with violence by means of sharp-edged missiles and even with the might of arms (unaided by weapons) lions, tigers and boars furiously roaring in the woods. (20-21) It is such a city that King

Daśaratha repopulated in those days—a city which is peopled by the foremost of Brahmins who maintain (and worship) the sacred fire, are adorned with good qualities, have mastered the Vedas as well as the (six) branches* of knowledge auxiliary to a study of the Vedas, by high-souled men who give away in abundance and are devoted to truth, as well as by eminent seers who are almost as good as Maharṣis. (22-23)

Thus ends Canto Five in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

षष्ठः सर्गः

Canto VI

A description of the city of Ayodhya and the prosperity of its inhabitants during the reign of King Daśaratha

तस्यां पुर्यामयोध्यायां वेदवित् सर्वसंग्रहः । दीर्घदर्शी महातेजाः पौरजानपदप्रियः ॥ १ ॥
 इक्ष्वाकूणामतिरथो यज्वा धर्मपरो वशी । महर्षिकल्पो राजर्षिर्ज्ञिषु लोकेषु विश्रुतः ॥ २ ॥
 बलवान् निहतामित्रो मित्रवान् विजितेन्द्रियः । धनैश्च संचयैश्चान्यैः शक्रवैश्रवणोपमः ॥ ३ ॥
 यथा मनुर्महातेजा लोकस्य परिरक्षिता । तथा दशरथो राजा लोकस्य परिरक्षिता ॥ ४ ॥
 तेन सत्यामिसंधेन त्रिवर्गमनुतिष्ठता । पालिता सा पुरी श्रेष्ठा इन्द्रेणेवामरावती ॥ ५ ॥

While living in the city of Ayodhya, King Daśaratha protected his subjects. He was well-versed in the Vedas and collected all (useful) things. He was farsighted and highly glorious and was loved by the people inhabiting the city as well as the countryside. (1) He was a superlative car-hero (Atiratha)† of Ikṣvāku's race. He was fond of performing sacrifices, devoted to virtue and given to the control of his senses. He was a royal sage almost as good as a Maharṣi. He enjoyed a good reputation in all the three

worlds. (2) He was strong and devoid of foes. He had a number of allies and was the conqueror of his senses. In point of amassing wealth and other things he was a compeer of Indra and Kubera. (3) Just as the highly glorious Manu protected the whole world, so did King Daśaratha. (4) That king, who was true to his word and who was engaged in the pursuit of wealth, religious merit and sense-enjoyment protected the foremost city of Ayodhya, in the same way as Indra protected Amarāvati. (5)

* The six branches of knowledge auxiliary to a study of the Vedas are:—(1) Śikṣā (Phonetics), (2) Vyākaraṇa (Grammar), (3) Chhandas (Prosody), (4) Nirukta (Etymology), (5) Jyautiṣa (Astronomy) and (6) Kalpa (which prescribes the ritual and gives rules for ceremonial or sacrificial acts).

† An Atiratha is he who fights a number of Mahārathas alone.

तस्मिन् पुरवरे दृष्टा धर्मात्मानो बहुश्रुताः । नरास्तुष्टा धनैः स्वैः स्वैः लुब्धाः सत्यवादिनः ॥ ६ ॥
 नाल्पसंनिचयः कश्चिदासीत् तस्मिन् पुरोत्तमे । कुटुम्बी यो ह्यसिद्धार्थोऽगवाश्वधनधान्यवान् ॥ ७ ॥
 कामी वा न कदर्यो वा नृशंसः पुरुषः क्वचित् । द्रष्टुं शक्यमयोध्यायां नाविद्वान् न च नास्तिकः ॥ ८ ॥
 सर्वे नराश्च नार्यश्च धर्मशीलाः सुसंयताः । मुदिताः शीलवृत्ताभ्यां महर्षय इवामलाः ॥ ९ ॥
 नाकुण्डली नासुकुटी नास्रग्वी नाल्पभोगवान् । नामृष्टो न नलिताङ्गो नासुगन्धश्च विद्यते ॥ १० ॥
 नामृष्टभोजी नादाता नाप्यनङ्गदनिष्कधृक् । नाहस्ताभरणो वापि दृश्यते नाप्यनात्मवान् ॥ ११ ॥
 नानाहिताग्निर्नार्यज्वा न क्षुद्रो वा न तस्करः । कश्चिदासीदयोध्यायां न चावृत्तो न संकरः ॥ १२ ॥
 स्वकर्मनिरता नित्यं ब्राह्मणा विजितेन्द्रियाः । दानाध्ययनशीलाश्च संयताश्च प्रतिग्रहे ॥ १३ ॥
 नास्तिको नानृती वापि न कश्चिदबहुश्रुतः । नासूयको न चाशक्तो नाविद्वान् विद्यते क्वचित् ॥ १४ ॥
 नाषडङ्गविदत्रास्ति नाव्रतो नासहस्रदः । न दीनः क्षिप्तचित्तो वा व्यथितो वापि कश्चन ॥ १५ ॥
 कश्चिन्नरो वा नारी वा नाश्रीमान् नाप्यरूपवान् । द्रष्टुं शक्यमयोध्यायां नापि राजन्यभक्तिमान् ॥ १६ ॥
 वर्णेष्वग्यचतुर्थेषु देवतातिथिपूजकाः । कृतज्ञाश्च वदान्याश्च शूरा विक्रमसंयुताः ॥ १७ ॥
 दीर्घायुषो नराः सर्वे धर्मे सत्यं च संश्रिताः । सहिताः पुत्रपौत्रैश्च नित्यं स्त्रीभिः पुरोत्तमे ॥ १८ ॥
 क्षत्रं ब्रह्ममुखं चासीद् वैश्याः क्षत्रमनुव्रताः । शूद्राः स्वकर्मनिरतास्त्रीन् वर्णानुपचारिणः ॥ १९ ॥

The people of that city are happy, virtuous, learned in sacred lore, free from greed, truthful and contented with their own fortune. (6) There is no householder in that great city who has not stored valuable things in abundance and has not attained the objects of human pursuit and who is in want of oxen, cows, horses and other wealth and food-grains. (7) There is no man to be seen in Ayodhya who is sensuous, miserly, cruel, ignorant and unbelieving. (8) All the men and women of that city are by nature virtuous, well-regulated in life, (always) cheerful and faultless in character and disposition like Maharṣis. (9) There is no one (in Ayodhya) who is devoid of (gold) ear-rings, diadem and flower-wreaths. Nobody lacks in objects of enjoyment. There is none who does not put on a smart appearance after taking bath. No one is there who does not smear his body with sandal-paste and does not use scents. (10) Nobody is seen (in Ayodhya) taking unholy food, not giving alms and not exercising control over his mind. No one is found there who has no (gold) bangles, a gold ornament for the neck and armlets on his person. (11) There is none in Ayodhya who does not

maintain (and worship) the sacred fire and does not perform sacrifices; no one among them is petty-minded, given to thieving, immoral and impure of origin. (12) The Brahmanas (inhabiting Ayodhya) are ever devoted to their duties and exercise effective control over their senses. They give away alms, pursue their studies and are chary of accepting gifts. (13) There is no member of the twice-born classes who is unbelieving, untruthful, devoid of knowledge of scriptures, busy finding fault with others, resourceless and bereft of learning. (14) There is no one in that city who has not mastered the six branches of knowledge auxiliary to a study of the Vedas and does not observe pious vows. There is no donor of scanty gifts and no miserable man. There is none who is either distracted in mind or afflicted. (15) There is no man or woman in Ayodhya who is devoid of splendour, not good-looking and not loyal to the king. (16) People belonging to (all) the four grades of society, with the Brahman as the foremost, are fond of worshipping the gods and unexpected visitors. They are grateful, generous, heroic and powerful. (17) All the residents of that great city enjoy a

long lease of life and are devoted to virtue and truth, and as such are never deprived of their wives, sons, and grandsons. (18) The Kṣatriyas follow the lead of the

Brahmans, the Vaiśyas are devoted to the Kṣatriyas and the Śūdras take delight in their own work while serving the other three Varnas. (19)

सा तेनेक्ष्वाकुनाथेन पुरी सुपरिरक्षिता । यथा पुरस्तान्मनुना मानवेन्द्रेण धीमता ॥ २० ॥
 योधानामग्निक्लृपानां पेशलानाममर्षिणाम् । सम्पूर्णा कृतविद्यानां गुहा केसरिणामिव ॥ २१ ॥
 काम्बोजविषये जातैर्वाहीकैश्च हयोत्तमैः । वनायुजैर्नदीजैश्च पूर्णा हरिहयोत्तमैः ॥ २२ ॥
 विन्ध्यपर्वतजैर्मतैः पूर्णा हैमवतैरपि । मदान्वितैरतिबलैर्मतङ्गैः पर्वतोपमैः ॥ २३ ॥
 ऐरावतकुलीनैश्च महापद्मकुलैस्तथा । अञ्जनादपि निष्क्रान्तैर्वामनादपि च द्विपैः ॥ २४ ॥
 भद्रैर्मन्दैर्मृगैश्चैव भद्रमन्दैर्भद्रमृगैर्मृगमन्दैश्च सा पुरी ॥ २५ ॥
 नित्यमतैः सदा पूर्णा नागैरचलसन्निभैः ।

सा योजने द्वे च भूयः सत्यनामा प्रकाशते । यस्यां दशरथो राजा वसञ्जगदपालयत् ॥ २६ ॥
 तां पुरीं स महातेजा राजा दशरथो महान् । शशास शमितामित्रो नक्षत्राणीव चन्द्रमाः ॥ २७ ॥
 तां सत्यनामां दृढतोरणार्गलां गृहैर्विचित्रैरुपशोभितां शिवाम् ।
 पुरीमयोध्यां नृसहस्रसंकुलां शशास वै शक्रसमो महीपतिः ॥ २८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षष्ठः सर्गः ॥ ६ ॥

King Daśaratha, the lord of the Ikṣvākus, fully protects Ayodhya on all sides in the same way as the wise Manu, the ruler of mankind, did in former times. (20) Like a cave full of lions, the city is thronged with warriors who have mastered the science of archery and are refulgent like fire, devoid of crookedness and unable to pocket insults. (21) It is crowded with horses of excellent breed born in the territories of Kamboja, Bāhlika (Balkh) as well as in Vanāyu, river-horses (born in the Indus valley), horses that vie with the horse of god Indra (known by the name of Uchchaiṣravā). (22) It is full of elephants in heat and mighty as mountains, born in the Vindhya and the Himalayan regions. (23) The city is (also) ever crowded with elephants belonging to the races of Airāvata, Mahā-padma, Añjana and Vāmana and those of the Bhadra, Mandra and Mṛga species (born on the Himalayas and Sahya range

respectively), as well as with those (of cross-breeds) known by the names of Bhadra-Mandra-Mṛgas, Bhadra-Mandras, Bhadra-Mṛgas and Mṛga-Mandras, ever in rut and huge as mountains. Ayodhya (lit., unassailable) bears a (really) significant name, particularly to a width of two Yojanas or sixteen miles (out of its total width of three Yojanas (twenty-four miles). While residing in this part of the city, King Daśaratha protected the world. (24—26) Just as the moon holds sway over the starry regions, similarly the said King Daśaratha, who was possessed of great glory and had destroyed (all) his enemies, ruled over the aforesaid city. (27) In this way the king, who vied with Indra, ruled over this blessed city of Ayodhya, which bears a significant name, is protected with strong gates and bars and graced with houses of various designs and teems with thousands of men. (28)

Thus ends Canto Six in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

The virtue and upright conduct of the eight ministers of
Emperor Daśaratha

तस्यामात्या गुणैरासन्निश्वाकोः सुमहात्मनः । मन्त्रज्ञाश्चेङ्गितज्ञाश्च नित्यं प्रियहिते रताः ॥ १ ॥
 अष्टौ बभूवुर्वीरस्य तस्यामात्या यशस्विनः । शुचयश्चानुरक्ताश्च राजकृत्येषु नित्यशः ॥ २ ॥
 धृष्टिर्जयन्तो विजयः सुराष्ट्रो राष्ट्रवर्धनः । अकोपो धर्मपालश्च सुमन्त्रश्चाष्टमोऽर्थवित् ॥ ३ ॥
 ऋत्विजौ द्वात्रिंशत्तौ तस्यास्तामृषिसत्तमौ । वसिष्ठो वामदेवश्च मन्त्रिणश्च तथापरे ॥ ४ ॥
 सुयज्ञोऽप्यथ जात्रालिः काश्यपोऽप्यथ गौतमः । मार्कण्डेयस्तु दीर्घायुस्तथा कात्यायनो द्विजः ॥ ५ ॥
 एतैर्ब्रह्मर्षिभिर्नित्यमृत्विजस्तस्य पौर्वकाः ।

The ministers of the exceptionally high-souled King Daśaratha (a scion of Ikṣvāku) knew how to weigh the pros and cons of a problem, could read the mind of others and were ever devoted to the welfare of their beloved master. (In short) they were endowed with (all) virtues (appropriate to a minister). (1) Eight* (in number) were the ministers of that heroic king, who were (all) glorious, pure (of mind and conduct) and ever devoted to the affairs of the king (state). (2) They were Dhṛṣṭi, Jayanta,

Vijaya, Surāṣṭra, Rāṣṭravardhana, Akopa, Dharmapāla and Arthavit, Sumantra being the eighth. (3) Vasiṣṭha and Vāmadeva, the foremost of seers, were his two beloved family priests (and counsellors too). And there were other counsellors too, viz. Suyajña and Jābāli, Kāśyapa (a scion of Kaśyapa) and Gautama, the long-lived Mārkaṇḍeya and the Brahman, Kātyāyana. (4-5) Along with these Brahman seers, his hereditary priests too ever functioned as his counsellors (also).

विद्याविनीता ह्रीमन्तः कुशला नियतेन्द्रियाः ॥ ६ ॥
 श्रीमन्तश्च महात्मानः शस्त्रज्ञा दृढविक्रमाः । कीर्तिमन्तः प्रणिहिता यथावचनकारिणः ॥ ७ ॥
 तेजःक्षमायशःप्राप्ताः स्मितपूर्वाभिभाषिणः । क्रोधात् कामार्थहेतोर्वा न ब्रूयुरनृतं वचः ॥ ८ ॥
 तेषामविदितं किञ्चित् स्वेषु नास्ति परेषु वा । क्रियमाणं कृतं वापि चारेणापि चिकीर्षितम् ॥ ९ ॥
 कुशला व्यवहारेषु सौहृदेषु परीक्षिताः । प्राप्तकालं यथा दण्डं धारयेयुः सुतेष्वपि ॥ १० ॥
 कोशसंग्रहणे युक्ता बलस्य च परिग्रहे । अहितं चापि पुरुषं न हिंस्युरविदूषकम् ॥ ११ ॥
 वीराश्च नियतोत्साहा राजशास्त्रमनुष्ठिताः । शुचीनां रक्षितारश्च नित्यं विषयवासिनाम् ॥ १२ ॥
 ब्रह्मक्षत्रमहिंसन्तस्ते कोशं सम्पूरयन् । सुतीक्ष्णदण्डाः सम्प्रेक्ष्य पुरुषस्य बलाबलम् ॥ १३ ॥
 शुचीनामेकबुद्धीनां सर्वेषां सम्प्रजानताम् । नासीत् पुरे वा राष्ट्रे वा मृषावादी नरः क्वचित् ॥ १४ ॥
 कचिन्न दुष्टस्तत्रार्मीत् परदाररतिर्नरः । प्रशान्तं सर्वमेवासीद् राष्ट्रं पुरवरं च तत् ॥ १५ ॥
 सुवाससः सुदेषाश्च ते च सर्वे शुचिव्रताः । हितार्थाश्च नरेन्द्रस्य जाग्रतो न्यचक्षुषा ॥ १६ ॥

* Manu has enjoined a king to have seven or eight tried ministers:—मन्त्रिणः सप्त वाष्टौ वा प्रकुर्वन्त परीक्षितान् ।

† A minister (Amātya) is believed to have been charged with executive duties, while a Mantri (counsellor) is supposed to have exercised judicial powers—अमात्या देशादिकार्यनिर्वाहका मन्त्रिणो व्यवहारद्वाराः ।

गुरोर्गुणगृहीताश्च प्रख्याताश्च पराक्रमैः । विदेशेष्वपि विज्ञाताः सर्वतो बुद्धिनिश्चयाः ॥ १७ ॥
 अभितो गुणवन्तश्च न चासन् गुणवर्जिताः । संधिविग्रहतत्त्वज्ञाः प्रकृत्या सम्पदान्विताः ॥ १८ ॥
 मन्त्रसंवरणे शक्ताः शक्ताः सूक्ष्मासु बुद्धिपु । नीतिशास्त्रविशेषज्ञाः सततं प्रियवादिनः ॥ १९ ॥

The ministers were (all) modest through learning, bashful (by nature) and clever, had fully controlled their senses, were affluent, high-souled, well-versed in the use of weapons, possessed of unbending prowess, glorious, vigilant, true to their word, majestic, forgiving and far-famed. They spoke with a smile (ever) playing on their lips and would never tell a lie (even) in anger or for the sake of sense-enjoyment or wealth. (6—8) Nothing connected with their own people or with others was unknown to them; whatever was done or sought to be done by the people was known to them through spies. (9) They were (all) tactful in their dealings (with others), had been tried in the matter of loyalty, and meted out punishment even to their (own) sons (strictly) according to the law when occasion demanded it. (10) They were (ever) intent on swelling the state exchequer and consolidating the army and did not persecute even an enemy if he was not (found) guilty. (11) They were (great) heroes with an undying zeal (for warfare) and followed the precepts of political science; they protected under all circumstances the people of good conduct in their state. (12) They filled the coffers of the state without harassing the Brahman and the Kṣatriya communities and inflicted heavy penalties (of course) after duly considering the fat or slender resources* of the offender (and the gravity or otherwise of the offence committed by him). (13)

As a result of the ministers being all upright (in their dealings), nay, of one mind and fully discerning, there was no man who told a lie anywhere in the city (of Ayodhya) or for that matter in the (entire) kingdom. (14) (Nay,) there was no wicked man or one having liaison with another's wife anywhere in that kingdom. (On the other hand) the whole state as well as the aforesaid city of Ayodhya (the foremost of all cities) was perfectly tranquil (free from turmoil or tribulation). (15) They were all finely dressed and well-adorned, and were of holy resolve; the welfare of the king (the state) was their (sole) purpose (in life) and they were (always) wide awake, seeing everything with the eye of prudence. (16) Favoured of the preceptor (of the king) because of their (numerous) virtues and celebrated for their prowess, they were universally recognized even in foreign lands, their conclusions being based on their (own) intellect. (17) They were qualified all round and were never devoid of virtues. They were conversant with the principles determining the propriety of peace and war and were naturally endowed with the divine properties. (18) They were capable of maintaining the secrecy of deliberations and (further) capable of subtle reasoning. They possessed a special knowledge of political science and always spoke kindly. (19)

ईदृशैस्तैरमात्यैश्च राजा दशरथोऽनघः । उपपन्नो गुणोपेतैरन्वशासद् वसुधराम् ॥ २० ॥
 अवेक्ष्यमाणश्चारेण प्रजा धर्मेण रक्षयन् । प्रजानां पालनं कुर्वन्नधर्मं परिवर्जयन् ॥ २१ ॥

* Our scriptures say:—

दशकालवयःशक्तीः संचिन्त्या दण्डकर्मणि ।

“The time and place of punishment as well as the age and capacity of the convict should be taken into consideration while awarding punishment.”

विश्रुतस्त्रिषु लोकेषु वदान्यः सत्यसंगरः । स तत्र पुरुषव्याघ्रः शशास पृथिवीमिमाम् ॥ २२ ॥
नाध्यगच्छद्विशिष्टं वा तुल्यं वा शत्रुमात्मनः ।

मित्रवान् नतसामन्तः प्रतापहतकण्टकः । स शशास जगद् राजा दिवि देवपतिर्यथा ॥ २३ ॥
तैर्मन्त्रिभिर्मन्त्रहिते निविष्टैर्वृतोऽनुरक्तैः कुशलैः समर्थैः ।
स पार्थिवो दीप्तिमवाप युक्तस्तेजोमयैर्गोभिरिवोदितोऽर्कः ॥ २४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तमः सर्गः ॥ ७ ॥

Assisted by such qualified ministers, as mentioned above, and priests and counsellors, and free from (all) vices*, Emperor Daśaratha ruled over the (entire) globe. (20) Seeing everything with his eyes in the form of spies and protecting the people through righteousness, (ray) providing maintenance for his subjects and abstaining from unrighteousness, the said tiger among men, who was munificent and true to his promise and well-known (as such) in (all) the three worlds, ruled over this earth while residing in Ayodhya. (21-22) He never met an enemy, who could match, much less excel, him (in strength), and

had a number of allies; the rulers of the adjoining territories bowed to him (accepted his suzerainty) and (all) his enemies were got rid of by his (very) glory. (In this way) the emperor ruled over the world (even) as Indra (the ruler of the gods) reigns (supreme) in heaven. (23) Surrounded by the afore-said counsellors, who had been charged with the act of deliberation and were devoted to the interests of the state, (nay) who were clever and efficient and loyal to the king, the said monarch (Emperor Daśaratha) shone with splendour even as a rising sun shines bright when joined with its glorious rays. (24)

Thus ends Canto Seven in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

* Lord Manu says:—

दश कामसमुत्थानि तथाष्टौ क्रोधजानि च । व्यसनानि दुरन्तानि प्रयत्नेन विवर्जयेत् ॥

"A monarch should scrupulously eschew the ten insurmountable vices born of lust and the eight born of anger."

The following are the ten vices born of lust:—

मृगयाक्षो दिवास्वापः परिवादः स्त्रियो मदः । तौर्यत्रिकं वृथाक्या च कामजो दशको गणः ॥

"Hunting, playing at dice, taking a nap during the day, slandering others, indulgence in women, inebriety, the three items of music (singing, dancing and playing upon musical instruments) and idly loitering about,—these are the ten vices born of lust."

The following eight constitute the vices born of anger:—

पैशुन्यं साहसं द्रोह ईर्ष्यासुयार्थदूषणे । वाग्दण्डनं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः ॥

"Backbiting, rashness, malice, jealousy, prying into others' faults, unjust seizure of property, using abusive words and harsh speech—these are the eight vices born of anger."

अष्टमः सर्गः

Canto VIII

The king's proposal to perform a horse-sacrifice for being
blessed with a son and the acclamation of the
counsellors and other Brahmins

तस्य चैवंप्रभावस्य धर्मज्ञस्य महात्मनः । सुतार्थं तप्यमानस्य नासीद् वंशकरः सुतः ॥ १ ॥
चिन्तयानस्य तस्यैवं बुद्धिरासीन्महात्मनः । सुतार्थं वाजिमेधेन किमर्थं न यजाम्यहम् ॥ २ ॥
स निश्चितां मतिं कृत्वा यष्टव्यमिति बुद्धिमान् । मन्त्रिभिः सह धर्मात्मा सर्वैरपि कृतात्मभिः ॥ ३ ॥
ततोऽब्रवीन्महातेजाः सुमन्त्रं मन्त्रिसत्तम । शीघ्रमानय मे सर्वान् गुरुंस्तान् सपुरोहितान् ॥ ४ ॥
ततः सुमन्त्रस्त्वरितं गत्वा त्वरितविक्रमः । समानयत् स तान् सर्वान् समस्तान् वेदपारगान् ॥ ५ ॥
सुयज्ञं वामदेवं च जाबालिमथ काश्यपम् । पुरोहितं वसिष्ठं च ये चाप्यन्ये द्विजोत्तमाः ॥ ६ ॥
तान् पूजयित्वा धर्मात्मा राजा दशरथस्तदा । इदं धर्मार्थसहितं श्लक्ष्णं वचनमब्रवीत् ॥ ७ ॥

There was no son to perpetuate the line of the magnanimous King Daśaratha, whose glory has been depicted above (in the foregoing canto) and who knew what is right, even though he had been grieving for want of a son. (1) While the high-souled king was reflecting (on the matter once), the following idea occurred to him:—"Why not propitiate the Deity by means of a horse-sacrifice in order to be blessed with a son?" (2) Having made a firm resolve in consultation with all his counsellors of pure intellect that a sacrifice must be performed, the wise king, whose mind was devoted to righteousness and who

was possessed of uncommon glory, forthwith said to Sumantra, "O jewel among ministers, please fetch speedily all my celebrated preceptors including family priests." (3-4) Proceeding at once with quick steps, the said Sumantra thereupon brought together in a body the aforesaid preceptors, all of whom had mastered the Vedas. (5) Treating with honour Suyajña and Vāmadeva, Jābāli and Kāśyapa, the sage Vasiṣṭha, his family priest, and whoever other jewels among Brahmins were present there, the pious-minded King Daśaratha then spoke (to them) the following sweet words full of righteousness and purpose:—(6-7)

मम लालप्यमानस्य सुतार्थं नास्ति वै सुखम् । तदर्थं ह्यमेधेन यक्ष्यामीति मतिर्मम ॥ ८ ॥
तदहं यष्टुमिच्छामि शास्त्रदृष्टेन कर्मणा । कथं प्राप्स्याम्यहं कामं बुद्धिरत्र विचिन्त्यताम् ॥ ९ ॥
ततः साध्विति तद्वाक्यं ब्राह्मणाः प्रत्यपूजयन् । वसिष्ठप्रमुखाः सर्वे पार्थिवस्य मुखेरितम् ॥ १० ॥
ऊचुश्च परमप्रीताः सर्वे दशरथं वचः । सम्भाराः सम्भ्रियन्तां ते तुरगश्च विमुच्यताम् ॥ ११ ॥
सरयवाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम् । सर्वथा प्राप्स्यसे पुत्रानभिप्रेतांश्च पार्थिव ॥ १२ ॥
यस्य ते धार्मिकी बुद्धिरियं पुत्रार्थमागता ।

"Indeed there is no joy to me, who have been repeatedly wailing for a son (all these years). In order to be blessed with a son I shall propitiate the Lord through a horse-sacrifice: such is my intention. (8) I therefore wish to perform the aforesaid sacrifice accord-

ing to the rites prescribed in the scriptures. How shall I (be able to) attain the object of my desire? A plan towards this end may kindly be devised (by you)." (9) Thereupon all the Brahmins headed by the sage Vasiṣṭha acclaimed the aforesaid proposal

put forth by the king with his own lips, in the words "Well conceived !" "Excellent !!" (10) Nay, highly pleased, they all tendered the following advice to Daśaratha:—"The well-known requisites (for the performance of a horse-sacrifice) may be got together and the horse (to

be sacrificed) be released. (11) Also let a sacrificial ground be prepared on the northern bank of the Sarayu. (Through the contemplated sacrifice) you will at all events get sons* desired by you, O ruler of the earth,—you, to whom such a pious idea for getting a son has occurred."

ततस्तुष्टोऽभवद् राजा श्रुत्वैतद् द्विजभाषितम् ॥ १३ ॥

अमात्यानब्रवीद् राजा हर्षव्याकुललोचनः । सम्भाराः सम्भ्रियन्तां मे गुरुणां वचनादिह ॥ १४ ॥
समर्थाश्छित्तश्चाश्वः सोपाध्यायो विमुच्यताम् । सरय्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम् ॥ १५ ॥
शान्तयश्चापि वर्धन्तां यथाकल्पं यथाविधि । शक्यः प्राप्तुमयं यज्ञः सर्वेणापि महीक्षिता ॥ १६ ॥
नापराधो भवेत् कष्टो यद्यस्मिन् क्रतुसत्तमे । छिद्रं हि मृगयन्ते स्म विद्रांसो ब्रह्मराक्षसाः ॥ १७ ॥
विधिहीनस्य यज्ञस्य सद्यः कर्ता विनश्यति । तद्यथा विधिपूर्वं मे क्रतुरेष समाप्यते ॥ १८ ॥
तथा विधानं क्रियतां समर्थाः करणेष्विह ।

The king was pleased to hear the aforesaid utterance of the Brahmans. With eyes rolling through delight, the king then said to the ministers, "Under orders of my preceptors let the requisite materials for the sacrifice be got ready now. (12-14) Let the (sacrificial) horse be released under the superintendence of (four hundred† Kṣatriya) princes capable of guarding and controlling it, along with the arch priest (who is required to pour oblations into the sacrificial fire at every stride the horse takes in the course of its wanderings over the globe).‡ And let a sacrificial ground be prepared on the northern bank of the (holy) Sarayu. (15)§ Let propitiatory rites (intended to avert evils) be elaborately gone through in the proper order of sequence and in accordance with the scriptural ordinance. This

(horse-) sacrifice is capable of being accomplished by any and every monarch provided there is no grievous transgression (in the shape of omission of certain essential rites) made in the course of this pre-eminent sacrificial performance; for Brahmans that have attained the form of an ogre (due to omission of Mantras and rites), though well-versed in the science of ritual acts are on the look-out for minor transgressions (in order to get an opportunity to spoil the sacrifice and thereby get the share of the gods). (16-17) He who undertakes a sacrificial performance bereft of the prescribed procedure forthwith perishes. Therefore steps may be taken to ensure that this sacrificial undertaking of mine is concluded in accordance with the prescribed procedure; for you are capable of doing all this."

* This is in accordance with the popular saying:—"एष्टव्या बहवः पुत्राः" (One should covet many sons).

† We read in the Brāhmaṇas:—"चतुश्शता रक्षन्ति यज्ञस्याघाताय" (For avoiding interruption in the horse-sacrifice four hundred warriors guard the horse.)

‡ The Brāhmaṇas further declare:—"अश्वस्य मेध्यस्य पदे पदे जुहोति."

§ Verses 15 to 19 of this canto have been repeated almost verbatim in Canto XII under the same numbers.

तथेति चाब्रुवन् सर्वे मन्त्रिणः प्रतिपूजिताः ॥ १९ ॥
 पार्थिवेन्द्रस्य तद् वाक्यं यथापूर्वं निशम्य ते । तथा द्विजास्ते धर्मज्ञा वर्धयन्तो नृपोत्तमम् ॥ २० ॥
 अनुज्ञातास्ततः सर्वे पुनर्जग्मुर्गुणैर्वागतम् । विसर्जयित्वा तान् विप्रान् सचिवानिदमब्रवीत् ॥ २१ ॥
 ऋत्विग्भिरुप संदिष्टो यथावत् क्रतुराप्यताम् । इत्युक्त्वा नृपशार्दूलः सचिवान् समुपस्थितान् ॥ २२ ॥
 विसर्जयित्वा स्वं वेश्म प्रविवेश महामतिः । ततः स गत्वा ताः पत्नीर्नरेन्द्रो हृदयंगमाः ॥ २३ ॥
 उवाच दीक्षां विशत यक्ष्येऽहं सुतकारणात् ।
 तासां तेनातिकान्तेन वचनेन सुवर्चसाम् । मुखपद्मान्यशोभन्त पद्मानिव हिमात्यये ॥ २४ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टमः सर्गः ॥ ८ ॥

Hearing the aforesaid instructions of Daśaratha (the king of kings) in order of sequence, and treated with honour (by the emperor), all those counsellors said "Amen !" Likewise did the aforesaid Brahmans (too including the family and other priests), who knew what is right, said "Amen !", felicitating Daśaratha (a jewel among the kings) and, then, permitted (by him), all withdrew (even) as they had come. Having sent away the aforesaid Brahmans, the emperor spoke to the ministers as follows: "Let the sacrifice recommended by the priests be duly brought to a (successful) conclusion." Having said so and sent away the ministers

present (in the assembly), the highly intelligent Daśaratha (a lion among the rulers of men) retired to his gynaeceum. Seeking his favourite consorts mentioned above (entitled as they were to participate in the sacrifice), the aforesaid monarch then said to them, "I shall perform a sacrifice for the sake of a son; (be prepared to) undergo consecration (for the said ceremony along with me)." At the aforesaid utterance (of their husband), which was most pleasing (to hear), the lotus-like faces of the glorious queens brightened like lotus flowers at the expiry of the cold season. (18-24)

Thus ends Canto Eight in the Bāla-Kāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Rṣi and the oldest epic.

नवमः सर्गः

Canto IX

A dialogue between Emperor Daśaratha and Sumantra

एतच्छ्रुत्वा रहः सूतो राजानमिदमब्रवीत् । श्रूयतां तत् पुरावृत्तं पुराणे च मया श्रुतम् ॥ १ ॥
 ऋत्विग्भिरुपदिष्टोऽयं पुरावृत्तो मया श्रुतः । सनत्कुमारो भगवान् पूर्वं कथितवान् कथाम् ॥ २ ॥
 ऋषीणां संनिधौ राजंस्तव पुत्रागमं प्रति । काश्यपस्य च पुत्रोऽस्ति विमाण्डक इति श्रुतः ॥ ३ ॥
 ऋष्यशृङ्ग इति ख्यातस्तस्य पुत्रो भविष्यति । स वने नित्यसंवृद्धो मुनिर्वनचरः सदा ॥ ४ ॥
 नान्यं जानाति विप्रेन्द्रो नित्यं पित्रनुवर्तनात् । द्वैविध्यं ब्रह्मचर्यस्य भविष्यति महात्मनः ॥ ५ ॥
 लोकेषु प्रथितं राजन् विप्रैश्च कथितं सदा ।

Hearing of this (intention of Emperor Daśaratha to undertake a horse-sacrifice for being blessed with a son), Sumantra (the charioteer as well as a minister of

Daśaratha) spoke to the king in private as follows:—“(Kindly) listen to a popular legend, also heard by me in the course of a Puranic exposition. (1) This expedient

(in the form of a horse-sacrifice), recommended by the priests (Vasiṣṭha and others), has (also) been heard of by me as the theme of a legend. The omniscient sage Sanatkumāra, O king, foretold of yore an anecdote in the presence of seers in connection with the (future) birth of (four) sons to you. (The narrative as told by Sanatkumāra runs as under:—) There is a son born to the sage Kāśyapa and known by the name of Vibhāṇḍaka. (2-3) A son, who will be

known by the name of Rṣyaśṛṅga, will be born to the latter. Constantly brought up in the woods and ever moving about in the woods (alone), the aforesaid hermit, who will be a ruler of the Brahmans, will know nothing (about the world) beyond constant service to his father (Vibhāṇḍaka). Both* the types of Brahmacharya (celibacy) well-known in the (three) worlds and ever extolled by the Brahmans, will be observed by the high-souled sage.

तस्यैवं वर्तमानस्य कालः समभिवर्तत ॥ ६ ॥

अग्निं शुश्रूषमाणस्य पितरं च यशस्विनम् । एतस्मिन्नेव काले तु रोमपादः प्रतापवान् ॥ ७ ॥
अङ्गेषु प्रथितो राजा भविष्यति महाबलः । तस्य व्यतिक्रमाद् राज्ञो भविष्यति सुदारुणा ॥ ८ ॥
अनावृष्टिः सुघोरा वै सर्वलोकभयावहा । अनावृष्ट्यां तु वृत्तायां राजा दुःखसमन्वितः ॥ ९ ॥
ब्राह्मणाञ्छ्रुतसंवृद्धान् समानीय प्रवक्ष्यति । भवन्तः श्रुतकर्माणो लोकचारित्र्यवेदिनः ॥ १० ॥
समादिशन्तु नियमं प्रायश्चित्तं यथा भवेत् । इत्युक्तास्ते ततो राज्ञा सर्वे ब्राह्मणसत्तमाः ॥ ११ ॥
वक्ष्यन्ति ते महीपालं ब्राह्मणा वेदपारगाः । विभाण्डकसुतं राजन् सर्वोपायैरिहानय ॥ १२ ॥

आनाय्य तु महीपाल ऋष्यशृङ्गं सुसत्कृतम् ।

विभाण्डकसुतं राजन् ब्राह्मणं वेदपारगम् । प्रयच्छ कन्यां शान्तां वै विधिना सुसमाहितः ॥ १३ ॥
तेषां तु वचनं श्रुत्वा राजा चिन्तां प्रपत्स्यते । केनोपायेन वै शक्यमिहानेतुं स वीर्यवान् ॥ १४ ॥
ततो राजा विनिश्चित्य सह मन्त्रिभिरात्मवान् । पुरोहितममात्यांश्च प्रेषयिष्यति सत्कृतान् ॥ १५ ॥
ते तु राज्ञो वचः श्रुत्वा व्यथिता विनताननाः । न गच्छेम ऋषेर्भीता अनुनेष्यन्ति तं नृपम् ॥ १६ ॥
वक्ष्यन्ति चिन्तयित्वा ते तस्योपायांश्च तान् क्षमान् । आनेष्यामो वयं विप्रं न च दोषो भविष्यति ॥ १७ ॥
एवमङ्गाधिपेनैव गणिकाभिर्ऋषेः सुतः । आनीतोऽवर्षयद् देवः शान्ता चास्मै प्रदीयते ॥ १८ ॥
ऋष्यशृङ्गस्तु जामाता पुत्रास्तव विधास्यति । सनत्कुमारकथितमेतावद् व्याहृतं मया ॥ १९ ॥
अथ दृष्टो दशरथः सुमन्त्रं प्रत्यभाषत । यथर्ष्यशृङ्गस्त्वानीतो येनोपायेन सोच्यताम् ॥ २० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे नवमः सर्गः ॥ ९ ॥

Time will roll past the said (young) sage even while living as aforesaid (in the woods with his own father as his teacher), attending the sacred fire as well as his illustrious father. In those very days, of course, the glorious and mighty

Romapāda will be the well-known ruler of the Anga territory. Through some transgression by that king there will be a most severe and fearful drought, that will be a source of terror to all men. When a drought has actually set in, the king, full of

* The primary type of Brahmacharya is the one characterized by the wearing of a girdle of Muñja grass and deerskin and living singly in the house of a teacher; while the secondary type of Brahmacharya consists in marrying a girl of one's own Varṇa (grade in society), after undergoing a course of training in his teacher's house, and copulating with her only during the second, fourth, sixth, eighth, tenth, twelfth, fourteenth and sixteenth nights following the menstruation, barring of course the first four nights as well as the Parva days, viz, the new moon and the full moon and the eighth and fourteenth lunar days. Says the sage Yājñavalkya:—

षोडशतुर्निशाः स्त्रीणां तस्मिन् युग्मासु संविशेत् । ब्रह्मचार्येव पर्वाण्याद्याश्चतस्रश्च वर्जयेत् ॥

agony, will call together Brahmans advanced in learning and address them (as follows) :—'You have heard about my (past) actions (responsible for this drought) and are aware of the practices of the world. (4—10) (Kindly) enjoin a course of discipline by undergoing which my sins may be atoned for.' All the aforesaid jewels among the Brahmans will be requested in these words by the king (Romapāda). (11) (And) the said Brahmans, (all) masters of the Vedas, will speak to the king (as follows) :—'Fetch here by all (possible) means the sage Ṛṣyaśṛṅga, (son of Sage Vibhāṇḍaka), O king ! (12) Causing Ṛṣyaśṛṅga, Vibhāṇḍaka's son a Brahman well-versed in the Vedas, to be brought with due reverence (to your capital), O ruler of the earth, give away (to him in marriage) your daughter, Śāntā, according to the scriptural ordinance with a devout and unquestioning mind, O monarch !' (13) Hearing their suggestion, however, the king will fall a musing as to by what means that mighty sage can be brought to his capital. (14) Having arrived at a conclusion in consultation with his counsellors, the prudent king will then despatch his family priest and ministers with honour (to bring the young hermit with them). (15) They will, however, be distressed to hear the king's command, and with drooping faces submit (as follows) :—'We are not prepared to go, afraid (as we are) of the Ṛṣi (Vibhāṇḍaka, Ṛṣyaśṛṅga's father,

who was sure to curse those who would try to lure away the young hermit from his father's presence)' and will (try to) pacify the king (in order to avert his displeasure at their disobedience by assuring him that they would think out some other means of luring away the hermit and submit their proposals in that connection later). (16) (Duly) deliberating on the feasible methods of luring away Ṛṣyaśṛṅga (from his father's hermitage), they will suggest them (to the king) and say, 'We shall (try to) fetch the (youthful) Brahman (to your capital) and (we shall do so in such a way that) no blame will attach to us.' (17) In this way (according to the suggestion of the family priest and the ministers of King Romapāda) the Ṛṣi's son (Ṛṣyaśṛṅga) will be caused by Romapāda (the ruler of the Anga territory) to be brought (to his own capital) through courtesans, when the rain god will cause clouds to send down rain and Śāntā (Daśaratha's daughter adopted by Romapāda) will be given (in marriage) to Ṛṣyaśṛṅga. (18) And Ṛṣyaśṛṅga, your son-in-law, will actually get sons for you (by pouring oblations into the sacred fire). This prophecy of the sage Sanatkumāra has been reproduced by me (as aforesaid).' (19) Full of delight Daśaratha forthwith replied to Sumantra, "It may (now) be pointed out (to me) how and by what device the sage Ṛṣyaśṛṅga was brought (to the capital of Romapāda)." (20)

Thus ends Canto Nine in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशमः सर्गः

Canto X

How the sage Ṛṣyaśṛṅga was lured away to the capital of Romapāda and married to his adopted daughter, Śāntā

यथर्षश्च शृङ्गस्त्वानीतो येनोपायेन मन्त्रिभिः । तन्मे निगदितं सर्वं शृणु मे मन्त्रिभिः सह ॥ १ ॥

सुमन्त्रश्चोदितो राज्ञा प्रोवाचेदं वचस्तदा ।

रोमपादमुवाचेदं सहामात्यः पुरोहितः । उपायो निरपायोऽयमस्माभिरभिचिन्तितः ॥ २ ॥
 ऋष्यशृङ्गो वनचरस्तपःस्वाध्यायसंयुतः । अनभिज्ञस्तु नारीणां विषयाणां सुखस्य च ॥ ३ ॥
 इन्द्रियार्थैरभिमतैर्नरचित्तप्रमाथिभिः । पुरमानाययिष्यामः क्षिप्रं चाध्यवसीयताम् ॥ ४ ॥
 गणिकास्तत्र गच्छन्तु रूपवत्यः स्वलंकृताः । प्रलोभ्य विविधोपायैरानेष्यन्तीह सत्कृताः ॥ ५ ॥

Urged by the king (Daśaratha), Sumantra then made the following reply:—"Hear from me with your counsellors, as being exhaustively told by me, how and by what device the sage Rṣyaśṛṅga was brought (to the capital of Romapāda) by his counsellors. (1) Accompanied by the ministers, the family-priest (of Romapāda) spoke to Romapāda as follows:—"The following unfailing expedient has been carefully thought out by us. (2) Living (as he does) in the woods and rich in askesis and study of the Vedas, Rṣyaśṛṅga is wholly unacquainted

with the fair sex as well as with the objects of senses and the pleasures relating to them. (3) We shall in no time cause him to be brought to your capital by means of pleasing objects of senses that attract the mind of men; steps may therefore be taken (towards this end). (4) Let beautifully adorned courtesans of comely appearance proceed there (to the hermitage of his father). Received kindly (by the youthful sage), they will lure him away to this place by recourse to diverse devices." (5)

श्रुत्वा तथेति राजा च प्रत्युवाच पुरोहितम् । पुरोहितो मन्त्रिणश्च तदा चक्रुश्च ते तथा ॥ ६ ॥
 वारमुख्यास्तु तच्छ्रुत्वा वनं प्रविविशुर्महत् । आश्रमस्याविदूरेऽस्मिन् यत्नं कुर्वन्ति दर्शने ॥ ७ ॥
 ऋषेः पुत्रस्य धीरस्य नित्यमाश्रमवासिनः । पितुः स नित्यसंतुष्टो नातिचक्राम चाश्रमात् ॥ ८ ॥
 न तेन जन्मप्रभृति दृष्टपूर्वं तपस्विना । स्त्री वा पुमान् वा यच्चान्यत् सत्त्वं नगरराष्ट्रजम् ॥ ९ ॥

Hearing this, the king (Romapāda) replied to the priest, "So be it !" The family priest (in his turn) forthwith instructed the counsellors (accordingly) and the latter did as they were told (i. e., despatched the courtesans with the necessary equipment). (6) Hearing the royal command, the foremost of the courtesans (of Romapāda's capital) entered the extensive forest and, staying not very far from the hermitage (of the sage Vibhāṇḍaka) in the woodland

(adjoining Śṛṅgaverapura, associated with the name of Rṣyaśṛṅga) made attempts to have a look at the Rṣi's son, who was full of self-control and always stayed in the hermitage. Ever contented with his father's affection and fostering care he never stepped beyond the hermitage. (7-8) Since his (very) birth that hermit (boy) had never before seen any man or woman or (for that matter) any other living being born in a town or in the countryside. (9)

ततः कदाचित् तं देशमाजगाम यहच्छया । विभाण्डकसुतस्तत्र ताश्चापश्यद् वराङ्गनाः ॥ १० ॥
 ताश्चित्रवेपाः प्रमदा गायन्त्यो मधुरस्वरम् । ऋषिपुत्रमुपागम्य सर्वा वचनमब्रुवन् ॥ ११ ॥
 कस्त्वं किं वर्तसे ब्रह्मज्ञातुमिच्छामहे वयम् । एकस्त्वं विजने दूरे वने चरसि शंस नः ॥ १२ ॥
 अदृष्टरूपास्तास्तेन काम्यरूपा वने स्त्रियः । हार्दात्तस्य मतिर्जाता आख्यातुं पितरं स्वकम् ॥ १३ ॥
 पिता विभाण्डकोऽस्माकं तस्याहं सुत औरसः । ऋष्यशृङ्ग इति ख्यातं नाम कर्म च मे भुवि ॥ १४ ॥
 इहाश्रमपदोऽस्माकं समीपे शुभदर्शनाः । करिष्ये वोऽत्र पूजां वै सर्वेषां विधिपूर्वकम् ॥ १५ ॥
 ऋषिपुत्रवचः श्रुत्वा सर्वासां मतिरास वै । तदाश्रमपदं द्रष्टुं जग्मुः सर्वास्ततोऽङ्गनाः ॥ १६ ॥

Impelled by providence, one day, Rṣyaśṛṅga (son of Vibhāṇḍaka) came (out of his hermitage) to the area where the courtesans were encamping, and beheld there the aforesaid lovely women. (10) Singing in a melodious strain, all the aforesaid young women, who were attired in different colours, approached Rṣyaśṛṅga (son of Vibhāṇḍaka) and addressed (to him) the following question:—(11) "We desire to know, O holy one, who you are and how you get on. (Pray) tell us, wherefore do you roam about all alone in the remote and lonely forest ?" (12) Women as they were, whose form had never been seen by him (before) in that forest and who were endowed with an exterior worth coveting, there appeared

in him an urge, born of natural attraction, to mention the name of his father (and other things too). (13) "Vibhāṇḍaka is (the name of) my father and I am his own son (sprung from his loins). My name, Rṣyaśṛṅga, as well as my pursuit (in the form of austerities) is celebrated in this (tract of) land. (14) In this (very) forest close by there is the site of our hermitage, O lovely ones ! There I shall certainly offer worship (hospitality) to you all with due ceremony." (15) On hearing the reply of Rṣyaśṛṅga (son of sage Vibhāṇḍaka) there appeared in all of them a resolve to see the site of his hermitage, and all the women (accordingly) departed from that place (to the hermitage). (16)

गतानां तु ततः पूजामृपिपुत्रश्चकार ह । इदमर्घ्यमिदं पाद्यमिदं मूलं फलं च नः ॥ १७ ॥
प्रतिगृह्य तु तां पूजां सर्वा एव समुत्सुकाः । ऋषेर्भीताश्च शीघ्रं तु गमनाय मतिं दधुः ॥ १८ ॥
अस्माकमपि मुख्यानि फलानीमानि हे द्विज । गृहाण विप्र भद्रं ते भक्षयस्व च माचिरम् ॥ १९ ॥
ततस्तास्तं समालिङ्ग्य सर्वा हर्षसमन्विताः । मोदकान् प्रददुस्तस्मै भक्ष्यांश्च विविधाञ्छुभान् ॥ २० ॥
तानि चास्वाद्य तेजस्वी फलानीति स्म मन्यते । अनास्वादितपूर्वाणि वने नित्यनिवासिनाम् ॥ २१ ॥
आपृच्छय च तदा विप्रं व्रतचर्या निवेद्य च । गच्छन्ति स्नापदेशात्ता भीतास्तस्य पितुः स्त्रियः ॥ २२ ॥

Rṣyaśṛṅga (son of Vibhāṇḍaka), so the tradition goes, then did worship to them even as they arrived (at his hermitage), saying, "Here is water to wash your hands and there is water to wash your feet with; and here are roots and fruits offered by me." (17) Accepting the aforesaid worship, however, all of them actually made up their mind to return apace, ill at ease as they were, being afraid of the Rṣi (Vibhāṇḍaka, who had gone out on some errand at that particular moment). (18) (While returning, they said,) "Accept, O sage, these excellent fruits offered by us (too) and eat

them without delay, O holy one ! This may do you good." (19) Closely embracing him and full of delight they all then gave him small round sweetmeats and various kinds of (other) dainty dishes to eat. (20) Even after enjoying them the glorious sage took them for fruits (alone); for they were such as had never been tasted before by those ever dwelling in the woods. (21) Taking leave of the (young) Brahman and telling him of some sacred observance (to be gone through by them), those women then departed under that pretext, afraid as they were of his father. (22)

गतासु तासु सर्वासु काश्यपस्यात्मजो द्विजः । अस्वस्यहृदयश्चासीद् दुःखाच्च परिवर्तते ॥ २३ ॥
ततोऽपरेद्युस्तं देशमाजगाम स वीर्यवान् । विभाण्डकसुतः श्रीमान् मनसा चिन्तयन्मुहुः ॥ २४ ॥
मनोज्ञा यत्र ता दृष्टा वारमुख्याः स्वलङ्कृताः । दृष्ट्वैव च ततो विप्रमायान्तं दृष्टमानसाः ॥ २५ ॥
उपसृत्य ततः सर्वास्तास्तमूचुरिदं वचः । एह्याश्रमपदं सौम्य अस्माकमिति चाब्रुवन् ॥ २६ ॥
चित्राण्यत्र बहूनि स्युर्मूलानि च फलानि च । तत्राप्येष विशेषेण विधिर्हि भविता ध्रुवम् ॥ २७ ॥

When they had all left, the Brahman (Rṣyaśṛṅga), sprung from the loins of Vibhāṇḍaka (a scion of the sage Kaśyapa), felt uneasy at heart and was restless through agony. (23) Thinking of them in his mind again and again, that powerful and glorious sage Rṣyaśṛṅga (son of Vibhāṇḍaka) departed from that place the following day to that area where those charming courtesans had been seen (by him) beautifully adorned (the previous day). Going forth to meet him

with a delighted mind the moment they saw the sage coming from his hermitage, they all then addressed to him the following request:—“(Just) pay a visit to our hermitage, O gentle one !” and (further) spoke as follows:—(24—26) “Although roots and fruits of various kinds may be had in abundance here, this process (of entertainment) will surely be gone through there (in our hermitage) in a special degree even as compared to this place.” (27)

श्रुत्वा तु वचनं तासां सर्वासां हृदयंगमम् । गमनाय मतिं चक्रे तं च निन्युस्तथा स्त्रियः ॥ २८ ॥
तत्र चानीयमाने तु विप्रे तस्मिन् महात्मनि । ववर्ष सहसा देवो जगत् प्रह्लादयंस्तदा ॥ २९ ॥
वर्षेणैवागतं विप्रं तापसं स नराधिपः । प्रत्युद्गम्य मुनिं प्रहः शिरसा च महीं गतः ॥ ३० ॥
अर्घ्यं च प्रददौ तस्मै न्यायतः सुसमाहितः । वव्रे प्रसादं विप्रेन्द्रान्मा विप्रं मन्युराविशेत् ॥ ३१ ॥
अन्तःपुरं प्रवेश्यास्मै कन्यां दत्त्वा यथाविधि । शान्तां शान्तेन मनसा राजा हर्षमवाप सः ॥ ३२ ॥
एवं स न्यवसत् तत्र सर्वकामैः सुगूजितः । ऋष्यशृङ्गो महातेजाः शान्तया सह भार्यया ॥ ३३ ॥

इत्याष श्रीमद्रामायणे वाल्मीकीये अदिकाव्ये बालकाण्डे दशमः सर्गः ॥ १० ॥

Hearing the prayer of them all, (which was so) captivating to the heart, he made up his mind to go (with them) and the women took him (to the capital of King Romapāda) in that manner (in a boat on the holy Ganga). (28) Even while the high-souled Brahman was being escorted there (to the Anga territory) the god of rain sent down a shower all of a sudden at that (very) time, bringing great joy to the world. (29) Going forth to meet the ascetic Brahman, who had arrived (in his kingdom) synchronously with the rain, the said ruler of men bowed low to the sage and touched the ground with his head. (30) Fully composed in mind he offered him with

due ceremony water to wash his hands with and begged of that prince among Brahmans a boon to the effect that no wrath might enter (the mind of) the sage (or his father for his having caused the sage to be lured away to his kingdom from his father's presence). (31) Having ushered him into the gynaeceum and duly given away with a tranquil mind his daughter, Śāntā, the said king experienced (great) joy. (32) Duly entertained with all the desired objects in this way, the said Rṣyaśṛṅga, who was possessed of unique glory, lived there (in the gynaeceum of King Romapāda) with his wedded wife, Śāntā. (33)

Thus ends Canto Ten in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.



एकादशः सर्गः

Canto XI

Urged by Sumantra, Emperor Daśaratha calls on his friend, King Romapāda, and brings with the latter's permission Śāntā and R̥ṣyaśṛṅga to his own palace.

भूय एव हि राजेन्द्र शृणु मे वचनं हितम् । यथा स देवप्रवरः कथयामास बुद्धिमान् ॥ १ ॥
इक्ष्वाकूणां कुले जातो भविष्यति सुधार्मिकः । नाम्ना दशरथो राजा श्रीमान् सत्यप्रतिश्रवः ॥ २ ॥
अङ्गराजेन सख्यं च तस्य राज्ञो भविष्यति । कन्या चास्य महाभागा शान्ता नाम भविष्यति ॥ ३ ॥
पुत्रस्त्वङ्गस्य राज्ञस्तु रोमपाद इति श्रुतः । तं स राजा दशरथो गमिष्यति महायशः ॥ ४ ॥
अनपत्योऽस्मि धर्मात्मञ्छान्तामर्ता मम क्रतुम् । आहरेत त्वयाऽऽज्ञतः संतानार्थं कुलस्य च ॥ ५ ॥

Further hear from me, O king of kings, the wholesome words which the aforesaid wise seer (the foremost of all heavenly beings) was actually pleased to utter:—(1) "In the line of the Ikṣvākus will be born a highly pious and glorious king, Daśaratha by name, who will be true to his promise. (2) Friendship will be developed by the said monarch with the ruler of the Angas. And the latter will have a highly blessed daughter, Śāntā by

name (given in adoption to him by Daśaratha). (3) The ruler of the Angas (the son of King Anga) will be known by the name of Romapāda. Possessed of great renown, the said King Daśaratha will approach the latter (with the following request):—(4) '(Since) I am without (a male) issue, O king whose mind is given to piety, let the sage R̥ṣyaśṛṅga (the husband of Śāntā), (when) permitted by you, perform a sacrifice for the propagation of my race.' (5)

श्रुत्वा राज्ञोऽथ तद् वाक्यं मनसा स विचिन्त्य च । प्रदास्यते पुत्रवन्तं शान्तामर्तारमात्मवान् ॥ ६ ॥
प्रतिगृह्यं च तं विप्रं स राजा विगतज्वरः । आहृष्यति तं यज्ञं प्रहृष्टेनान्तरात्मना ॥ ७ ॥
तं च राजा दशरथो यशस्कामः कृताञ्जलिः । ऋष्यशृङ्गं द्विजश्रेष्ठं वरयिष्यति धर्मवित् ॥ ८ ॥
यज्ञार्थं प्रसवार्थं च स्वर्गार्थं च नरेश्वरः । लभते च स तं कामं द्विजमुखाद् विशाम्पतिः ॥ ९ ॥
पुत्राश्चास्य भविष्यन्ति चत्वारोऽमितविक्रमाः । वंशप्रतिष्ठानकराः सर्वभूतेषु विश्रुताः ॥ १० ॥

"Hearing the aforesaid request of the emperor and revolving it in his mind, and resolving to comply with it, the noble-minded Romapāda will instantly part with the sage R̥ṣyaśṛṅga (the husband of Śāntā), (already) blessed with a son. (6) Taking (with him) the said Brahman (R̥ṣyaśṛṅga), and rid of his agony (by securing his very presence), the celebrated monarch (Daśaratha) will perform (with his help and guidance) the aforementioned sacrifice (for being blessed with a son) with his inner mind highly gratified. (7) Nay, desirous of fame, King Daśaratha,

the ruler of men, who knows what is right, will request R̥ṣyaśṛṅga, the foremost among the Brahmans, with joined palms to officiate as a priest for conducting the sacrifice, obtaining a (male) progeny and securing (an abode in) heaven (through a son). And through that jewel among the Brahmans King Daśaratha (the ruler of the people) will get that desired object. (8-9) And (as a result of that sacrifice) there will be born to him (as many as) four sons possessed of immense prowess, and well-known among all created beings, who will bring honour to their line." (10)

एवं स देवप्रवरः पूर्वं कथितवान् कथाम् । सनत्कुमारो भगवान् पुरा देवयुगे प्रभुः ॥ ११ ॥
स त्वं पुरुषशार्दूल समानय सुसंस्कृतम् । स्वयमेव महाराज गत्वा सबलवाहनः ॥ १२ ॥

So did that omniscient and powerful sage Sanatkumāra, the foremost among heavenly beings, utter of yore a prophecy in the Satya Yuga preceding the current round of four Yugas. (11) As such (keen as you are to obtain a male

progeny), O tiger among men, bring you the sage, highly honoured, with due ceremony, going personally (to escort him) with a detachment (of your troops) and animals and vehicles used for conveying men, O great king ! (12)

सुमन्त्रस्य वचः श्रुत्वा दृष्टो दशरथोऽभवत् । अनुमान्य वसिष्ठं च सूतवाक्यं निशाम्य च ॥ १३ ॥
सान्तःपुरः सहामात्यः प्रययौ यत्र स द्विजः । वनानि सरितश्चैव व्यतिक्रम्य शनैः शनैः ॥ १४ ॥
अभिचक्राम तं देशं यत्र वै मुनिपुंगवः । आसाद्य तं द्विजश्रेष्ठं रोमपादसमीपगम् ॥ १५ ॥
ऋषिपुत्रं ददर्शाथो दीप्यमानमिवानलम् । ततो राजा यथायोग्यं पूजां चक्रे विशेषतः ॥ १६ ॥
सखित्वात् तस्य वै राज्ञः प्रहृष्टेनान्तरात्मना । रोमपादेन चाख्यातमृषिपुत्राय धीमते ॥ १७ ॥
सख्यं सम्बन्धकं चैव तदा तं प्रत्यपूजयत् । एवं सुसंस्कृतस्तेन सहोषित्वा नरर्षभः ॥ १८ ॥
सप्ताष्टदिवसान् राजा राजानमिदमब्रवीत् । शान्ता तव सुता राजन् सह भर्त्रा विशाम्यते ॥ १९ ॥
मदीयं नगरं यातु कार्यं हि महदुद्यतम् । तथेति राजा संश्रुत्य गमनं तस्य धीमतः ॥ २० ॥
उवाच वचनं विप्रं गच्छ त्वं सह भार्यया । ऋषिपुत्रः प्रतिश्रुत्य तथेत्याह नृपं तदा ॥ २१ ॥

Daśaratha was rejoiced to hear the advice of Sumantra; nay, having conveyed the opinion of the charioteer (to Vasīṣṭha) and secured the consent of Vasīṣṭha, proceeded with the queens (the inmates of his gynaeceum) as well as with his ministers to the place where that Brahman was. Passing through forests and crossing streams he gradually reached that land where Ṛṣyaśṛṅga (the foremost among the sages) actually lived. Reaching that place, he forthwith saw the son of Vibhāṇḍaka, the foremost among the Brahmans, resplendent as fire and seated near Romapāda. With an extremely delighted mind the king (Romapāda) thereupon offered worship in order of seniority to the emperor as well as to those who accompanied him with particular reverence because of the emperor being his (esteemed) friend. By Romapāda was made known to the enlightened Ṛṣyaśṛṅga (the son of Vibhāṇḍaka) his friendship (with the

emperor) as well as the relation in which the emperor stood to the sage (being the real father of his wife, Śāntā) as also how Śāntā was given in adoption by the emperor to Romapāda, who was issueless, at the latter's request; thereupon Ṛṣyaśṛṅga honoured the emperor in return (for the latter's salutations). Greatly honoured in this way by Romapāda and having stayed with him for seven or eight days, the emperor, the foremost among men, spoke to the king as follows:—"Let your daughter, Śāntā, O king, proceed along with her husband to my capital, O ruler of the people, since there is a great undertaking on foot (there)." Having promised the visit of that wise man (Ṛṣyaśṛṅga) with the words "Amen !", the king addressed the following request to the Brahman:—"Proceed you (to Ayodhya) with your wife !" Hearing this, Ṛṣyaśṛṅga (the son of Vibhāṇḍaka) said to the king at once, "So be it !" (13—21)

स नृपेणाभ्यनुज्ञातः प्रययौ सह भार्यया । तावन्योन्याञ्जलिं कृत्वा स्नेहात्संश्लिष्य चोरसा ॥ २२ ॥
ननन्दतुर्दशरथो रोमपादश्च वीर्यवान् । ततः सुहृदमापृच्छय प्रस्थितो रघुनन्दनः ॥ २३ ॥

पौरेषु प्रेषयामास दूतान् वै शीघ्रगामिनः । क्रियतां नगरं सर्वं क्षिप्रमेव स्वलंकृतम् ॥ २४ ॥
 धूपितं सिक्तसम्मृष्टं पताकाभिरलंकृतम् । ततः प्रहृष्टाः पौरास्ते श्रुत्वा राजानमागतम् ॥ २५ ॥
 तथा चक्रुश्च तत् सर्वं राज्ञा यत् प्रेषितं तदा । ततः स्वलंकृतं राजा नगरं प्रविवेश ह ॥ २६ ॥
 शङ्खदुन्दुभिनिर्हादैः पुरस्कृत्वा द्विजर्षभम् । ततः प्रमुदिताः सर्वे दृष्ट्वा वै नागरा द्विजम् ॥ २७ ॥
 प्रवेश्यमानं सत्कृत्य नरेन्द्रेणन्द्रकर्मणा । यथा दिवि सुरेन्द्रेण सहस्राक्षेण काश्यपम् ॥ २८ ॥
 अन्तःपुरं प्रवेश्यैनं पूजां कृत्वा च शास्त्रतः । कृतकृत्यं तदाऽऽत्मानं मेने तस्योपवाहनात् ॥ २९ ॥
 अन्तःपुराणि सर्वाणि शान्तां दृष्ट्वा तथागताम् । सह भर्त्रा विशालाक्षीं प्रीत्याऽऽनन्दमुपागमन् ॥ ३० ॥
 पूज्यमाना तु तामिः सा राज्ञा चैव विशेषतः । उवास तत्र सुखिता कंचित् कालं सहद्विजा ॥ ३१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये अदिकाव्ये बालकाण्डे एकादशः सर्गः ॥ ११ ॥

(Thus) permitted by the king, he left with his wife (for Ayodhya). Greeting with joined palms and clasping each other to their bosom out of affection, the mighty Daśaratha and Romapāda both rejoiced. Taking leave of his friend, Daśaratha (a scion of Raghu) then departed (for his capital). (22-23) (While doing so) he despatched (in advance) swift-footed messengers (with the following instructions) to the citizens (of Ayodhya) :—"Let the whole city be tastefully decorated at once, (nay) sprinkled with water and (then) dusted, fumigated with incense and adorned with buntings." Overjoyed to hear of the king having (well-nigh) arrived, the aforesaid citizens thereupon did at once all that precisely as had been desired by the king. Placing R̥ṣyaśṛṅga (the foremost of the Brahmins) at his head, the king then entered the well-decorated city in the midst of blasts of conches and the sound of kettle-drums: so the tradition

goes. All the citizens were really much delighted at that time to see the Brahman (R̥ṣyaśṛṅga) being treated with respect and ushered into the city by the king, who had rendered help to Indra (in his campaign against the demons),—(even) as Lord Vāmana (son of the sage Kaśyapa) was ushered into paradise by the thousand-eyed Indra (the ruler of the gods). (24—28) Having introduced the sage into the gynaeceum and offered him worship according to the scriptural ordinance, Daśaratha thought himself at that time as one whose object (in life) had been accomplished, by escorting him (to his palace). (29) Seeing the large-eyed Śāntā come with her husband in that state (with a babe), all the queens experienced (great) joy through love. (30) Being treated with honour by them and particularly by the king himself, she lived there happily for some time along with her husband and babe. (31)

Thus ends Canto Eleven in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a R̥ṣi and the oldest epic.

द्वादशः सर्गः

Canto XII

Emperor Daśaratha gives his consent to the performance of a horse-sacrifice for being blessed with a son.

ततः काले बहुतिथे कस्मिंश्चित् सुमनोहरे । वसन्ते समनुप्राप्ते राज्ञो यष्टुं मनोऽभवत् ॥ १ ॥

ततः प्रणम्य शिरसा तं विप्रं देववर्णिनम् । यज्ञाय वरयामास संतानार्थं कुलस्य च ॥ २ ॥
 तथेति च स राजानमुवाच वसुधाधिपम् । सम्भाराः सम्भ्रियन्तां ते तुरगश्च विमुच्यताम् ॥ ३ ॥
 सरय्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम् । ततोऽब्रवीन्नुपो वाक्यं ब्राह्मणान् वेदपारगान् ॥ ४ ॥
 सुमन्त्रावाहय क्षिप्रमृत्विजो ब्रह्मवादिनः । सुयज्ञं वामदेवं च जाबालिमथ काश्यपम् ॥ ५ ॥
 पुरोहितं वसिष्ठं च ये चान्ये द्विजसत्तमाः ।

Afterwards, when a considerable time had elapsed (since the advent of R̥ṣyaśṛṅga), and an unusually charming spring set in, an urge was felt by the emperor to undertake a sacrifice (for being blessed with a son). (1) Touching the ground with his head he sought (the help of) the aforesaid Brahman (R̥ṣyaśṛṅga), who possessed the splendour of a god, for conducting a sacrifice with a view to the propagation of his race as well as to the attainment of heaven. (2) The sage accordingly

said to the king, who ruled over the (entire) globe, "Requisites (for the sacrifice) may be got ready and your horse let loose. And let a sacrificial ground be prepared on the northern bank of the Sarayu." The king then spoke (to Sumantra) as follows:—"Sumantra, speedily call Brahmans who are masters of the Vedas and priests who are capable of expounding the Vedas, viz, Suyajña and Vāmadeva, Jābāli and Kāśyapa, Vasiṣṭha, my family priest, and whoever other jewels among Brahmans there may be."

ततः सुमन्त्रस्त्वरितं गत्वा त्वरितविक्रमः ॥ ६ ॥
 समानयत् स तान् सर्वान् समस्तान् वेदपारगान् । तान् पूजयित्वा धर्मात्मा राजा दशरथस्तदा ॥ ७ ॥
 धर्मार्थसहितं युक्तं श्लक्ष्णं वचनमब्रवीत् । मम तातप्यमानस्य पुत्रार्थं नास्ति वै सुखम् ॥ ८ ॥
 पुत्रार्थं हयमेधेन यक्ष्यामीति मतिर्मम । तदहं यष्टुमिच्छामि हयमेधेन कर्मणा ॥ ९ ॥
 ऋषिपुत्रप्रभावेण कामान् प्राप्स्यामि चाप्यहम् । ततः साध्विति तद्वाक्यं ब्राह्मणाः प्रत्यपूजयन् ॥ १० ॥
 वसिष्ठप्रमुखाः सर्वे पार्थिवस्य मुखाच्युतम् । ऋष्यशृङ्गपुरोगाश्च प्रत्यूचुर्नृपतिं तदा ॥ ११ ॥
 सम्भाराः सम्भ्रियन्तां ते तुरगश्च विमुच्यताम् । सरय्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम् ॥ १२ ॥
 सर्वथा प्राप्स्यसे पुत्रांश्चतुरोऽमितविक्रमान् । यस्य ते धार्मिकी बुद्धिरियं पुत्रार्थमागता ॥ १३ ॥

Proceeding hastily, the celebrated Sumantra, who walked with quick paces, brought together in a body the aforesaid Brahmans, who were all masters of the Vedas. Receiving them with respect, King Daśaratha, whose mind was given to piety, then addressed (to them) the following words, which were reasonable and sweet and full of piety and purpose:—"Really there is no joy to me, who have been suffering (great) agony for (want of) a son (all these years). (3—8) I shall (accordingly) propitiate the Lord with a horse-sacrifice: such is my resolve. I, therefore, intend to worship God through a sacrificial performance called Aśwamedha (a horse-sacrifice). (9) And I shall certainly

attain (all) my desired ends through the might (spiritual power) of R̥ṣyaśṛṅga." Thereupon, saying "Amen!" all the Brahmans with Vasiṣṭha as their leader acclaimed the aforesaid proposal that had emanated from the lips of the king. And those headed by R̥ṣyaśṛṅga then replied to the king as follows:—(10—11) "Let (all) the requisites (for the sacrifice) be got together and your horse be released and let a sacrificial ground be prepared on the northern bank of the Sarayu. (12) You, to whom such a pious idea has occurred for securing a son, shall at all events secure four sons possessed of immense prowess." (13)

ततः प्रीतोऽभवद् राजा श्रुत्वा तु द्विजभाषितम् । अमात्यानब्रवीद् राजा हर्षणेदं शुभाक्षरम् ॥ १४ ॥
 गुरुणां वचनाच्छीघ्रं सम्भाराः सम्भ्रियन्तु मे । समर्थाधिष्ठितश्चाश्वः सोपाध्यायो विमुच्यताम् ॥ १५ ॥
 सरस्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम् । शान्तयश्चाभिवर्धन्तां यथाकल्पं यथाविधि ॥ १६ ॥
 शक्यः कर्तुमयं यज्ञः सर्वेणापि महीक्षिता । नापराधो भवेत् कष्टो यद्यस्मिन् क्रतुसत्तमे ॥ १७ ॥
 छिद्रं हि मृगयन्त्येते विद्वांसो ब्रह्मराक्षसाः । विधिहीनस्य यज्ञस्य सद्यः कर्ता विनश्यति ॥ १८ ॥
 तद् यथा विधिपूर्वं मे क्रतुरेष समाप्यते । तथा विधानं क्रियतां समर्थाः करणेष्विह ॥ १९ ॥

The king got really pleased to hear the acclamation of the Brahmins. The monarch then joyfully spoke to the ministers in sweet words as follows:—
 (14) "Let the requisites (for the sacrifice) be got together apace according to the instructions of my elders. And let the (sacrificial) horse be let loose under the superintendence of (four hundred Kṣatriya) princes capable of guarding and controlling it, along with the arch-priest. (15) Nay, let a sacrificial ground be prepared on the northern bank of the Sarayu and let propitiatory rites (intended to avert evils) be elaborately gone through in the proper order of sequence and in accordance with the scriptural ordinance. (16) This (horse-) sacrifice is capable of being accomplished by any and every monarch

provided there is no grievous transgression (in the shape of omission of certain essential rites) made in the course of this pre-eminent sacrificial performance. (17) For Brahmins that have attained the form of an ogre (due to the omission of Mantras and rites), though learned (well-versed in the science of ritual acts) are on the look-out even for a minor transgression (in order to get an opportunity to spoil the sacrifice and thereby get the share of the gods) and he who undertakes a sacrificial performance bereft of the prescribed procedure forthwith perishes. (18) Therefore steps may be taken to ensure that this sacrificial undertaking of mine is concluded in accordance with the prescribed procedure; (for) you are capable of doing all this." (19)

तथेति च ततः सर्वे मन्त्रिणः प्रत्यपूजयन् । पार्थिवेन्द्रस्य तद् वाक्यं यथाऽऽज्ञप्तमकुर्वन्त ॥ २० ॥
 ततो द्विजास्ते धर्मज्ञमस्तुवन् पार्थिवर्षभम् । अनुज्ञातास्ततः सर्वे पुनर्जग्मुर्यथागतम् ॥ २१ ॥
 गतेषु तेषु विप्रेषु मन्त्रिणस्तान् नराधिपः । विसर्जयित्वा स्वं वेश्म प्रविवेश महामतिः ॥ २२ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्वादशः सर्गः ॥ १२ ॥

Thereupon all the counsellors (of the king) acclaimed the aforesaid command of the emperor with the words "Let it be so", and did as they were enjoined to do. (20) Those Brahmins next glorified the emperor, who knew

what is right. Then, being permitted (by the emperor), all returned as they had come. (21) Sending away the said counsellors when those Brahmins had dispersed, the highly intelligent monarch entered his gynaeceum. (22)

Thus ends Canto Twelve in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

त्रयोदशः सर्गः

Canto XIII

Feudatory chiefs called under orders of the emperor and charged with the duty of setting up stables etc.

पुनः प्राप्ते वसन्ते तु पूर्णः संवत्सरोऽभवत् । प्रसवार्थं गतो यष्टुं हयमेधेन वीर्यवान् ॥ १ ॥
अभिवाद्य वसिष्ठं च न्यायतः प्रतिपूज्य च । अब्रवीत् प्रश्रितं वाक्यं प्रसवार्थं द्विजोत्तमम् ॥ २ ॥
यज्ञो मे क्रियतां ब्रह्मन् यथोक्तं मुनिपुंगव । यथा न विघ्नाः क्रियन्ते यज्ञाङ्गेषु विधीयताम् ॥ ३ ॥
भवान् स्निग्धः सुदृढमह्यं गुरुश्च परमो महान् । वोढव्यो भवता चैव भारो यज्ञस्य चोद्यतः ॥ ४ ॥
तथेति च स राजानमब्रवीद् द्विजसत्तमः । करिष्ये सर्वमेवैतद् भवता यत् समर्थितम् ॥ ५ ॥

The vernal season having appeared again, one year* got completed and the powerful monarch (Daśaratha) called on Vasiṣṭha with a view to commencing the horse-sacrifice for the sake of a (male) progeny. (1) Having greeted Vasiṣṭha and (his wife) Arundhati and offered homage to them according to the scriptural ordinance, he addressed the following humble prayer to Vasiṣṭha (the foremost of the Brahmans) with the object of obtaining a son:—(2) "Let the sacrifice intended to be performed by me, O holy one, be commenced as enjoined

by the scriptures, O jewel among sages, and steps may be taken to ensure that no obstacles may be thrown (by the ogres etc.) in the way of items forming part of the sacrifice. (3) You are a loving friend to me as well as my supreme preceptor and an exalted soul (too). The (whole) burden of the sacrifice that has come to me is to be borne by you alone." (4) "Amen !" said that jewel among the Brahmans to the emperor, and added, "I shall undoubtedly do all that which has been sought for by you." (5)

ततोऽब्रवीद् द्विजान् वृद्धान् यज्ञकर्मसुनिष्ठितान् । स्थापत्ये निष्ठितांश्चैव वृद्धान् परमधार्मिकान् ॥ ६ ॥
कर्मान्तिकाञ्छित्पकारान् वर्धकीन् खनकानपि । गणकाञ्छित्पिनश्चैव तथैव नटनर्तकान् ॥ ७ ॥
तथा शुचीञ्छास्त्रविदः पुरुषान् सुबहुश्रुतान् । यज्ञकर्म समीहन्तां भवन्तो राजशासनात् ॥ ८ ॥
इष्टका बहुसाहस्री शीघ्रमानीयतामिति । उपकार्याः क्रियन्तां च राज्ञो बहुगुणान्विताः ॥ ९ ॥
ब्राह्मणावसथाश्चैव कर्तव्याः शतशः शुभाः । भक्ष्यान्नपानैर्बहुभिः समुपेताः सुनिष्ठिताः ॥ १० ॥
तथा पौरजनस्यापि कर्तव्याश्च सुविस्तराः । आगतानां सुदूराच्च पार्थिवानां पृथक् पृथक् ॥ ११ ॥
वाजिवारणशालाश्च तथा शय्यागृहाणि च । भटानां महदावासा वैदेशिकनिवासिनाम् ॥ १२ ॥
आवासा बहुभक्ष्या वै सर्वकामैरुपस्थिताः । तथा पौरजनस्यापि जनस्य बहुशोभनम् ॥ १३ ॥
दातव्यमन्नं विधिवत् सत्कृत्य न तु लीलया । सर्वे वर्णा यथा पूजां प्राप्नुवन्ति सुसत्कृताः ॥ १४ ॥
न चावशा प्रयोक्तव्या कामक्रोधवशादपि । यज्ञकर्मसु ये व्यग्राः पुरुषाः शिल्पिनस्तथा ॥ १५ ॥
तेषामपि विशेषेण पूजा कार्या यथाक्रमम् । ये स्युः सम्पूजिताः सर्वे वसुभिर्भोजनेन च ॥ १६ ॥
यथा सर्वं सुविहितं न किञ्चित् परिहीयते । तथा भवन्तः कुर्वन्तु प्रीतियुक्तेन चेतसा ॥ १७ ॥

The sage Vasiṣṭha then spoke to elderly Brahmans well-versed in ritual

acts as well as to elderly and most pious Brahmans, skilled in architecture

* In the Kalpa-Sūtras we read: 'संवत्सरान्ते दीक्षेत' (One should consecrate oneself for a horse-sacrifice at the end of a year (after the letting loose of the sacrificial horse)).

(relating to sacrifices), as also to servants engaged for the whole sacrificial session, artists, carpenters, those entrusted with the work of digging the sacrificial pits, astronomers and artisans, nay, even to actors and dancers and likewise to pure-minded men well-versed in sacred lore and to those whose knowledge extended over a very wide range of subjects, :— "Undertake you your (respective) duties connected with the sacrifice under orders of His Majesty. (6—8) Let bricks be speedily brought in many thousands and palaces befitting a monarch and equipped with many articles of food and drink etc. built. (9) And good houses for the Brahmans, strongly built and well provided with manifold edibles (such as fruits) and articles of food and drink be erected in hundreds. (10) Similarly spacious dwellings and wells etc. should be constructed for the citizens too and mansions should be built separately for (feudatory) princes expected to arrive from long distances. (11) Similarly stables should be erected for the horses and stalls for the elephants

(of royal visitors) and dormitories (for the public) and big houses for warriors belonging to other states as well as for those of our own territory. (12) The houses should (all) be provided with abundant edibles and equipped with all desired objects and excellent food should be provided to the citizens as well as to those hailing from the countryside respectfully in accordance with the scriptural ordinance but never in a wanton way, so that members of all the grades of society may receive hospitality with due honour. (13-14) And no disrespect should be shown (to anyone) even under the impulse of passion and anger. Nay, hospitality should be shown in a special degree in order of seniority to those men and artisans who may remain engrossed with their duties connected with the sacrifice. See that everything connected with all those who are duly honoured with riches (gifts of money) and food is fully accomplished and nothing remains undone. (Therefore) with a mind full of love, act you (all) in such a way as to ensure this." (15—17)

ततः सर्वे समागम्य वसिष्ठमिदमब्रुवन् । यथेष्टं तत् सुविहितं न किञ्चित् परिहीयते ॥ १८ ॥
यथोक्तं तत् करिष्यामो न किञ्चित् परिहास्यते । ततः सुमन्त्रमाहूय वसिष्ठो वाक्यमब्रवीत् ॥ १९ ॥
निमन्त्रयस्व नृपतीन् पृथिव्यां ये च धार्मिकाः । ब्राह्मणान् क्षत्रियान् वैश्याञ्छूद्रांश्चैव सहस्रशः ॥ २० ॥
समानयस्व सत्कृत्य सर्वदेशेषु मानवान् । मिथिलाधिपतिं शूरं जनकं सत्यवादिनम् ॥ २१ ॥
तमानय महाभागं स्वयमेव सुसत्कृतम् । पूर्वं सम्बन्धिनं ज्ञात्वा ततः पूर्वं ब्रवीमि ते ॥ २२ ॥

Approaching Vasiṣṭha, (they) all thereupon spoke to him as follows :— "Everything will be duly executed as desired (by you); nothing will remain undone. (18) We shall do it as enjoined (by you) and nothing will be wanting." Summoning Sumantra, Vasiṣṭha then spoke (to him) as follows :—(19) "Invite kings, (nay) whoever on earth are pious, as well as Brahmans, Kṣatriyas, Vaiśyas and Śūdras in thousands. (20)

Bring together men (other than those specified in the foregoing verse) from all lands, treating them with honour. (Nay) bring yourself with great respect from Mithilā the celebrated and highly blessed Janaka, the heroic and truthful king of Mithilā, first of all. I make this suggestion to you, knowing him to be a predetermined relation (of the emperor, as the prospective father-in-law of his sons). (21-22)

तथा काशिपतिं सिग्धं सततं प्रियवादिनम् । सद्बुद्धं देवसंकाशं स्वयमेवानयस्व ह ॥ २३ ॥
तथा केकयराजानं वृद्धं परमधार्मिकम् । श्वशुरं राजसिंहस्य सपुत्रं तमिहानय ॥ २४ ॥
अङ्गेश्वरं महेष्वासं रोमपादं सुसत्कृतम् । वयस्यं राजसिंहस्य सपुत्रं तमिहानय ॥ २५ ॥

तथा कोसलराजानं भानुमन्तं सुसत्कृतम् । मगधाधिपतिं शूरं सर्वशास्त्रविशारदम् ॥ २६ ॥
 प्राप्तिज्ञं परमोदारं सत्कृतं पुरुषर्षभम् ।
 राज्ञः शासनमादाय चोदयस्व नृपर्षभान् । प्राचीनान् सिन्धुसौवीरान् सौराष्ट्रेयांश्च पार्थिवान् ॥ २७ ॥
 दाक्षिणात्यान् नरेन्द्रांश्च समस्तानानयस्व ह । सति स्निग्धाश्च ये चान्ये राजानः पृथिवीतले ॥ २८ ॥
 तानानय यथा क्षिप्रं सानुगान् सहबान्धवान् । एतान् दूतैर्महाभागेरानयस्व नृपाज्ञया ॥ २९ ॥

"Also bring personally the friendly and god-like ruler of (the kingdom of) Kāśī, who ever speaks kindly, they say, and possesses a noble character. (23) Similarly bring here the celebrated and extremely pious king of the Kekayas, the aged father-in-law of Daśaratha (a very lion among kings), as well as his son. (24) (Also) bring here with great respect King Romapāda, the ruler of the Angas, a well-known friend of our lion-like sovereign and the wielder of a mighty bow, along with his son. (25) Likewise bring most respectfully Bhānumān, the king of

Kosala, and with (due) honour Prāptijña, the heroic and supremely large-hearted ruler of Magadha, the foremost among men and well-versed in all sacred lore. Taking the orders of His Majesty, invite the eminent rulers of the eastern territories as well as the monarchs of the Sindhusauvira and Saurashtra. (26-27) Further bring all the rulers of the south and duly get together apace whatever other friendly monarchs there are on the surface of the earth, along with their followers and relations. Get these through highly distinguished ambassadors under orders of His Majesty." (28-29)

वसिष्ठवाक्यं तच्छ्रुत्वा सुमन्त्रस्त्वरितं तदा । व्यादिशत् पुरुषांस्तत्र राज्ञामानयने शुभान् ॥ ३० ॥
 स्वयमेव हि धर्मात्मा प्रयातो मुनिशासनात् । सुमन्त्रस्त्वरितो भूत्वा समानेतुं महामतिः ॥ ३१ ॥
 ते च कर्मान्तिकाः सर्वे वसिष्ठाय महर्षये । सर्वं निवेदयन्ति स्म यज्ञे यदुपकल्पितम् ॥ ३२ ॥
 ततः प्रीतो द्विजश्रेष्ठान् सर्वान् मुनिरब्रवीत् । अवज्ञया न दातव्यं कस्यचिल्लीलयापि वा ॥ ३३ ॥
 अवज्ञया कृतं हन्याद् दातारं नात्र संशयः ।

Hearing the aforementioned command of Vasiṣṭha on that occasion, Sumantra hastily charged capable men with the aforesaid duty of bringing monarchs. (30) (Nay) under orders of the sage the highly intelligent Sumantra, whose mind was given to piety, personally departed with haste to bring with honour those who had been specially marked out by Vasiṣṭha (for being brought personally by Sumantra). (31) Nay, all those who had

been employed to work (for the sacrifice) till the end reported to the eminent sage Vasiṣṭha whatever had been accomplished in connection with the sacrifice. (32) Pleased with their report, the sage (Vasiṣṭha), the foremost of the Brahmins, then said to them all, "No gift should be made to anyone with disrespect or even with irreverence. (33) A gift made with contumely brings ruin to the donor: there is no doubt about it."

ततः कैश्चिद्द्विजैरुपयाता महीक्षितः ॥ ३४ ॥
 बहूनि रत्नान्यादाय राज्ञो दशरथस्य ह । ततो वसिष्ठः सुप्रीतो राजानमिदमब्रवीत् ॥ ३५ ॥
 उपयाता नरव्याघ्र राजानस्तव शासनात् । मयापि सत्कृताः सर्वे यथाहं राजसत्तम ॥ ३६ ॥
 यज्ञियं च कृतं सर्वं पुरुषैः सुसमाहितैः । निर्यातुं च भवान् यष्टुं यज्ञायतनमन्तिकात् ॥ ३७ ॥
 सर्वकामैरुपहृतैरुपेतं वै समन्ततः । द्रष्टुमर्हसि राजेन्द्र मनसेव विनिर्मितम् ॥ ३८ ॥
 तथा वसिष्ठवचनादृष्यशृङ्गस्य चोभयोः । दिवसे शुभनक्षत्रे निर्यातो जगतीपतिः ॥ ३९ ॥

ततो वसिष्ठप्रमुखाः सर्वे एव द्विजोत्तमाः । ऋष्यशृङ्गं पुरस्कृत्य यज्ञकर्मारभन्तदा ॥ ४० ॥
यज्ञवाटं गताः सर्वे यथाशास्त्रं यथाविधि । श्रीमांश्च सह पत्नीभी राजा दीक्षामुपाविशत् ॥ ४१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये अदिकाव्ये बालकाण्डे त्रयोदशः सर्गः ॥ १३ ॥

Some days after the departure of Sumantra and others (a number of) kings arrived with many valuable presents (in the form of jewels, pearls, articles of wearing apparel, ornaments etc.) for Emperor Daśaratha: so the tradition goes. Highly pleased at their arrival, Vasiṣṭha spoke to the king as follows:— (34-35) "Kings have arrived at your command, O tiger among men ! Nay, all have been received with hospitality according to their deserts by me, O jewel among monarchs ! Moreover, everything connected with the sacrifice has been got ready by your men with great attention. Therefore, proceed you to the sacrificial hall close by to commence the sacrifice. (36-37) Be pleased, O king of kings, to inspect the hall, which is furnished on

every side with all the desired objects got together (by your men) and looks as if erected by your (mere) wish." (38) On the recommendation of both the sages Vasiṣṭha and Ṛṣyaśṛṅga Daśaratha (the ruler of the earth) accordingly proceeded (to the sacrificial hall) on a day marked with a propitious constellation. (39) Having reached the sacrificial hall in a body, placing Ṛṣyaśṛṅga at their head, all the foremost Brahmans with Vasiṣṭha as their leader (Āchārya) then commenced the sacrifice according to the scriptural ordinance in the prescribed order the same day. Nay, the glorious emperor with his consorts went through the (ceremony of) consecration (in order to qualify themselves for the sacrificial performance). (40-41)

Thus ends Canto Thirteen in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

चतुर्दशः सर्गः

Canto XIV

King Daśaratha proceeds with the horse-sacrifice; Ṛṣyaśṛṅga grants him a boon regarding the birth of four sons.

अथ संवत्सरे पूर्णे तस्मिन् प्राप्ते तुरंगमे । सरस्वाश्चोत्तरे तीरे राज्ञो यज्ञोऽभ्यवर्तत ॥ १ ॥
ऋष्यशृङ्गं पुरस्कृत्य कर्म चक्रुर्द्विजर्षभाः । अश्वमेधे महायज्ञे राज्ञोऽस्य सुमहात्मनः ॥ २ ॥
कर्म कुर्वन्ति विधिवद् याजका वेदपारगाः । यथाविधि यथान्यायं परिक्रामन्ति शास्त्रतः ॥ ३ ॥
प्रवर्ग्य शास्त्रतः कृत्वा तथैवोपसदं द्विजाः । चक्रुश्च विधिवत् सर्वमधिकं कर्म शास्त्रतः ॥ ४ ॥

The aforementioned horse having returned on the completion of a twelve-month after its release, the (horse-) sacrifice commenced on the northern bank of the Sarayu. (1) Placing Ṛṣyaśṛṅga at their head (as the arch-priest or Brahmā, whose function is to supervise a sacrifice, the other three priests officiating at a sacrifice

being severally known by the names of Hotā, Adhvaryu and Udgātā), the foremost among the Brahmans discharged their functions in the great Aśwamedha sacrifice started by this exceptionally noble-minded monarch. (2) The priests officiating at the sacrifice, who had (all) mastered the Vedas, duly performed their (respective)

duties and proceeded according to the scriptural ordinance abiding by the procedure (laid down in the Kalpa-Sūtras) and following the order of sequence given in the Mīmāṃsā-Śāstra. (3) Having gone through the rite known by the name of Pravargya (auxiliary to a horse-sacrifice, in which fresh milk is poured

into a heated vessel called Mahāvira or Gharma, or into boiling ghee) as well as through the Iṣṭi (a minor sacrifice) called Upasada, according to the scriptural ordinance, the Brahmans (also) duly performed every (additional) rite (even) beyond the (express) injunctions of the Śāstras. (4)

अभिपूज्य तदा दृष्टाः सर्वे चक्रुर्यथाविधि । प्रातस्सवनपूर्वाणि कर्माणि मुनिपुंगवाः ॥ ५ ॥
 ऐन्द्रश्च विधिवद् दत्तो राजा चाभिपुतोऽनघः । माध्यंदिनं च सवनं प्रावर्तत यथाक्रमम् ॥ ६ ॥
 तृतीयसवनं चैव राशेऽस्य सुमहात्मनः । चक्रुस्ते शास्त्रतो दृष्ट्वा यथा ब्राह्मणपुंगवाः ॥ ७ ॥
 आह्वयंचक्रिरे तत्र शक्रादीन् विबुधोत्तमान् । ऋष्यशृङ्गादयो मन्त्रैः शिक्षाक्षरसमन्वितैः ॥ ८ ॥
 गीतिभिर्मधुरैः स्निग्धैर्मन्त्राह्वानैर्यथार्हतः । होतारो ददुरावाह्य हविर्भागान् दिवौकसाम् ॥ ९ ॥
 न चाहुतमभूत् तत्र स्खलितं वा न किञ्चन । दृश्यते ब्रह्मवत् सर्वं क्षेमयुक्तं हि चक्रिरे ॥ १० ॥

Offering worship to the gods (sought to be propitiated through the various rites), all the eminent sages (officiating at the sacrifice) duly performed, full of delight on the said occasion, the rites commencing from the morning Savana (act of pressing out the Soma juice). (5) The oblation intended for Indra (the lord of paradise) was duly offered (to him) and the creeper* known by the name of Soma (the king of herbs), that drives away (all) sin, was crushed (and its sap extracted). And the midday Savana was set on foot in due order. (6) Ascertaining the procedure by reference to the Śāstras, those jewels among the Brahmans further duly conducted the third Savana on behalf of this exceptionally noble-minded monarch. (7) Through incantations

marked with letter-sounds the correct pronunciation and intonation of which was picked up during the period of their study, Ṛṣyaśṅga and others invoked the presence in that sacrificial hall of the foremost of gods headed by Indra (the ruler of gods). (8) Invoking them by means of charming invocatory Mantras (sacred texts) sweetened with songs of praise, the Hotās (priests whose function is to invoke the gods at a sacrifice) offered oblations to the gods (the denizens of heaven) according to their rank. (9) In that sacrifice no oblation was wrongly offered nor was any rite omitted through ignorance; for every item was seen accompanied with (the uttering of) a Mantra and the priests did everything in such a way as to avoid transgressions in the matter of procedure. (10)

न तेष्वहस्मि श्रान्तो वा क्षुधितो वा न दृश्यते । नाविद्वान् ब्राह्मणः कश्चिन्नाशतानुचरस्तथा ॥ ११ ॥
 ब्राह्मणा भुञ्जते नित्यं नाथवन्तश्च भुञ्जते । तापसा भुञ्जते चापि श्रमणाश्चैव भुञ्जते ॥ १२ ॥
 वृद्धाश्च व्याधिताश्चैव स्त्रीबालाश्च तथैव च । अनिशं भुञ्जमानानां न तृप्तिरुपलभ्यते ॥ १३ ॥
 दीयतां दीयतामन्नं वासांसि विविधानि च । इति संचोदितास्तत्र तथा चक्रुरनेकशः ॥ १४ ॥
 अन्नकूटाश्च दृश्यन्ते ब्रह्मवः पर्वतोपमाः । दिवसे दिवसे तत्र सिद्धस्य विधिवत् तदा ॥ १५ ॥

* We read in the Kalpa-Sūtras on the subject:--

‘सोम राजानं दृषदि निधाय दृषद्भिरभिहन्यात्’

“Placing the creeper known by the name of King Soma on a slab of stone one should crush it by means of other stones.”

नानादेशादनुप्राप्ताः पुरुषाः स्त्रीगणास्तथा । अन्नपानैः सुविहितास्तस्मिन् यज्ञे महात्मनः ॥ १६ ॥
 अन्नं हि विधिवत् स्वादु प्रशंसन्ति द्विजर्षभाः । अहो वृत्ताः स्म भद्रं ते इति शुश्राव राघवः ॥ १७ ॥
 खलंकृताश्च पुरुषा ब्राह्मणान् पर्यवेष्टयन् । उपासन्ते च तानन्ये सुमृष्टमणिकुण्डलाः ॥ १८ ॥

During those days (when the sacrifice was in progress) no priest officiating at the sacrifice was seen exhausted (too tired to carry on his duties) or hungry (or even thirsty) and there was no Brahman (particularly in that sacrifice) who was not learned and did not have (at least) a hundred attendants (pupils). (11) The Brahmins (as well as the members of the other twice-born classes) took their food every day and so did the members of the servant class (the Śūdras and so on). The ascetics (the Brahmachāris and the Vānaprasthas) also took their meals (under the auspices of the sacrifice) and so did the recluses too as well as the aged and the diseased as also women and children. (The dishes were so delicious that) no satiety was observed in the latter, even though they were fed day and night. (12-13) Pressed (by men at the helm of affairs) in the words "Let

food be given again and again and (also) articles of wearing apparel of various kinds !" many men in that sacrifice did as they were told (freely gave away food and raiment). (14) Numerous heaps, resembling mountains, of rice cooked from day to day in the traditional way were seen on that occasion on the sacrificial grounds. (15) The men as well as the hosts of women that had arrived from different lands were fully entertained at that sacrificial performance of the high-souled emperor. (16) The noble Brahmins spoke well of the food (they ate) as indeed cooked in the proper way and tasteful (too) and Daśaratha (a scion of Raghu) heard them saying, "Oh, we are (fully) sated. May good betide you !" (17) Nay, men richly adorned served food to the Brahmins, while others decked with ear-rings made of highly polished gems waited upon the former (in their turn). (18)

कर्मन्तिरे तदा विप्रा हेतुवादान् बहून्पि । प्राहुः सुवाग्मिनो धीराः परस्परजिगीषया ॥ १९ ॥
 दिवसे दिवसे तत्र संस्तरे कुशला द्विजाः । सर्वकर्माणि चक्रुस्ते यथाशास्त्रं प्रचोदिताः ॥ २० ॥
 नाप्रङ्गविदत्रासीन्नाव्रतो नाबहुश्रुतः । सदस्यस्तस्य वै राज्ञो नावादकुशलो द्विजः ॥ २१ ॥

During the interval between two Savanas (act of pressing out the Soma juice) on that occasion intelligent and highly eloquent Brahmins put forward many reasoned arguments with the intention of getting the better of one another. (19) From day to day in that sacrifice the aforesaid expert Brahmins discharged all the functions according to the scriptural ordinance as directed (by the elders). (20) No Brahman holding the office of a Sadasya (whose duties are merely to look on and correct

mistakes) in this sacrificial performance of that monarch (King Daśaratha) was not conversant with the six branches of knowledge auxiliary to the Vedas (viz, 1-Śikṣā or Phonetics, 2-Vyākaraṇa or Grammar, 3-Chhandas or Prosody, 4-Nirukta or Etymology, 5-Jyautiṣa or Astronomy and 6-Kalpa or the science which prescribes the ritual and gives rules for ceremonial or sacrificial acts), did not observe sacred vows and was not very learned or not skilled in argument. (21)

प्राप्ते यूपोच्छ्रूये तस्मिन् षड् वैत्वाः खादिरास्तथा । तावन्तो बिल्वसहिताः पर्णिनश्च तथा परे ॥ २२ ॥
 श्लेष्मातकमयो दिष्टो देवदारुमयस्तथा । द्रावेव तत्र विहितौ बाहुव्यस्तपरिग्रहौ ॥ २३ ॥
 कारिताः सर्व एवैते शास्त्रैर्यज्ञकोविदैः । शोभार्थं तस्य यज्ञस्य काञ्चनालंकृता भवन् ॥ २४ ॥

एकविंशतियूपास्ते एकविंशत्यरत्नयः । वासोभिरेकविंशद्भिरेकैकं समलंकृताः ॥ २५ ॥
 विन्यस्ता विधिवत् सर्वे शिल्पिभिः सुकृता दृढाः । अष्टास्रयः सर्वे एव श्लक्ष्णरूपसमन्विताः ॥ २६ ॥
 आच्छादितास्ते वासोभिः पुष्पैर्गन्धैश्च पूजिताः । सप्तर्षयो दीप्तिमन्तो विराजन्ते यथा दिवि ॥ २७ ॥

When the time arrived for erecting the sacrificial pillars, there came to be set up in that sacrifice six pillars of Bilva wood, an equal number of Khadira, each by the side of a Bilva one, and six more of Palāśa. (22) One pillar of Śleṣmātaka is recommended and so are recommended pillars of deodar (the Himalayan cedar). Two only of such pillars (of deodar) are recommended in the aforesaid sacrifice (*viz.* Aśwamedha) and they should stand at a distance of six feet from one another. (23) All these had been got ready (beforehand) under the directions of those well-versed in the scriptures and proficient in the sacrificial technique and had been plated with gold

for gracing the sacrifice. (24) Those twenty-one pillars were twenty-one spans high and had been duly adorned (covered) with as many pieces of cloth, each with one. (25) Having been beautifully shaped by carpenters, they were all strong and had been fixed according to the scriptural ordinance. (Nay) they were all octangular and had been provided with a smooth surface. (26) Covered with pieces of cloth and worshipped with flowers and sandal-pastes, they shone bright as the constellation known by the name of the Great Bear (presided over by the seven Rṣis) in the heavens. (27)

इष्टकाश्च यथान्यायं कारिताश्च प्रमाणतः । चितोऽग्निब्राह्मणैस्तत्र कुशलैः शिल्पकर्मणि ॥ २८ ॥
 स चित्यो राजसिंहस्य संचितः कुशलैर्द्विजैः । गरुडो रुक्मपक्षो वै त्रिगुणोऽष्टादशात्मकः ॥ २९ ॥
 नियुक्तास्तत्र पशवस्तत्तदुद्दिश्य दैवतम् । उरगाः पक्षिणश्चैव यथाशास्त्रं प्रचोदिताः ॥ ३० ॥
 शामित्रे तु ह्यस्तत्र तथा जलचराश्च ये । ऋषिभिः सर्वमेवैतन्नियुक्तं शास्त्रतस्तदा ॥ ३१ ॥
 पशूनां त्रिशतं तत्र यूषेषु नियतं तदा । अश्वस्त्नोत्तमं तत्र राज्ञो दशरथस्य ह ॥ ३२ ॥

The bricks had been made according to the measurements given in the scriptures and with them was the sacrificial altar constructed by priests skilled in the architecture pertaining to sacrifices. (28) The sacrificial fire meant for that altar and going to be worshipped by Daśaratha (a lion among kings) was placed with due ceremony by expert Brahmans. (According to the shape of the altar in which the fire was placed) the fire resembled (in shape) a figure of Garuḍa (with his wings and tail distended and looking downward facing the east) with wings of gold (due to the sides of the pit having been constructed with bricks of

gold). Being treble in size as compared to ordinary altars, it consisted of eighteen sacrificial pits (an ordinary altar comprising six only). (29) Beasts, serpents and birds too, ordained by scriptural injunctions, had been tied down to those pillars for being offered to particular gods. (30) The (sacrificial) horse as well as the aquatic creatures (turtle etc.) that had been brought there for the act of sacrifice, all these were bound that (very) moment by the seers (priests) according to the scriptural ordinance. (31) Three hundred beasts were tied down at that time to the aforesaid pillars; the foremost of the best horses belonging to King Daśaratha (too), they say, was tied down there. (32)

कौसल्या तं ह्यं तत्र परिचर्य समन्ततः । कृपाणैर्विसारैर्न त्रिभिः परमया मुदा ॥ ३३ ॥
 पतत्रिणा तदा सार्धं सुस्थितेन च चेतसा । अवसद् रजनीमेकां कौसल्या धर्मकाम्यया ॥ ३४ ॥

होताध्वर्युस्तथोद्गाता ह्येन समयोजयन् । महिष्या परिवृत्त्याथ वावातामपरां तथा ॥ ३५ ॥
 पतस्त्रिणस्तस्य वपामुद्धृत्य नियतेन्द्रियः । ऋत्विक् परमसम्पन्नः श्रपयामास शास्त्रतः ॥ ३६ ॥
 धूमगन्धं वपावास्तु जिघ्रति स्म नराधिपः । यथाकालं यथान्यायं निर्गुदन् पापमात्मनः ॥ ३७ ॥

Consecrating the said horse on all sides (by sprinkling it with water and so on) there, Kausalyā (as also the other queens) touched it with great joy with three swords. (33) Nay, with intent to acquire religious merit Kausalyā then spent one night with the said horse (swift as Garuḍa, the king of the winged creation) with a perfectly composed mind. (34) (The four arch-priests* officiating at the sacrifice, viz.,) the Hotā, the Adhwaryu, the Udgātā and the Brahmā then (at the close of the night) caused the king's second wife† (ordinarily belonging to the Vaiśya class and bearing the generic name of Vāvātā) along with the first

wife (bearing the class-name of Mahiṣī) as well as the third wife (known by the class-name of Parivṛtti) to be brought into contact with the horse. (35) Taking out the edible part of the tuber known by the name of Aśwakanda (or Aśwagandhā, the plant *Physalis flexuosa*), the (chief) priest, who had (duly) controlled his senses and possessed great skill in performing sacrificial rites, cooked it according to the scriptural ordinance. (36) The king smelt at the proper time according to the scriptural ordinance the odour of the steam of the tuber, driving away (thereby) his sin (standing in the way of his getting a son). (37)

हयस्य यानि चाङ्गानि तानि सर्वाणि ब्राह्मणाः । अग्नौ प्रास्यन्ति विधिवत् समस्ताः षोडशर्त्विजः ॥ ३८ ॥
 प्रक्षशाखासु यज्ञानामन्येषां क्रियते हविः । अश्वमेधस्य यज्ञस्य वैतसो भाग इध्यते ॥ ३९ ॥
 त्र्यहोऽश्वमेधः संख्यातः कल्पसूत्रेण ब्राह्मणैः । चतुष्टोममहस्तस्य प्रथमं परिकल्पितम् ॥ ४० ॥
 उक्थं द्वितीयं संख्यातमतिरात्रं तथोत्तरम् । कारितास्तत्र बहवो विहिताः शास्त्रदर्शनात् ॥ ४१ ॥
 ज्योतिष्टोमायुषी चैवमतिरात्रौ च निर्मितौ । अभिजिद्विश्वजिच्चैवमातोऽर्यामौ महाक्रतुः ॥ ४२ ॥

All the sixteen Brahman priests (taking part in the sacrificial performances) in a body cast into the (sacri-

ficial) fire with due ceremony all the articles worth consigning into the fire as parts of a horse-sacrifice. (38)

* Of the four priests mentioned above, the Hotā invokes the gods at a sacrifice, reciting the Ṛgveda; the Adhwaryu's duty is to measure the ground, to build the altar, to collect and arrange the sacrificial vessels, to fetch wood and water, to light the fire and so on, repeating the texts of the Yajurveda while doing so; the Udgātā chants the hymns of the Sāmaveda; while the duty of the Brahmā, who is required to be the most learned of them all and is expected to know all the Vedas, is to supervise the sacrifice.

† The kings in ancient India generally had three wives. The first of them, who was required to be a Kṣatriya princess, and was consecrated along with her husband during the ceremony of installation on the throne, bore the generic name of Mahiṣī; the second one, who could be taken from the Vaiśya class, was known by the name of Vāvātā; while the third wife, who could be taken from the Śūdra class, bore the designation of Parivṛtti. In the case of Daśaratha, however, all the three queens, severally known by the names of Kausalyā, Sumitrā and Kaikeyī—were Kṣatriya princesses.

(Whereas) the offering to be made at other sacrifices is placed on the boughs of a Plakṣa tree, that to be made at an Aśwamedha sacrifice is required to be placed on mats of cane. (39) A horse-sacrifice has been declared in the Kalpa-Sūtras as well as in the Brāhmaṇas as having its three days allotted to Savana (the rite of pressing out the Soma juice). Chatuṣṭoma (Jyotiṣṭoma) has been mentioned to be the name of the Savana to be performed on the first (of these three days). (40) The second day's Savana has

been named as Ukthya, while that to be performed the next (third) day has been designated as Atirātra. Many (other secondary) sacrifices (too) as enjoined by the Sastraic point of view were performed (by King Daśaratha) on that occasion (towards the conclusion of the horse-sacrifice). (41) Jyotiṣṭoma and Āyusṭoma, two rounds of Atirātra, Abhijit and Viśwajit and two rounds of Āptoryāna—these were the (eight) great sacrifices performed (on the said occasion). (42)

प्राचीं होत्रे ददौ राजा दिशं स्वकुलवर्धनः । अश्वयवे प्रतीचीं तु ब्रह्मणे दक्षिणां दिशम् ॥ ४३ ॥
उद्गात्रे तु तथादीचीं दक्षिणैषा विनिर्मिता । अश्वमेधे महायज्ञे स्वयम्भुविहिते पुरा ॥ ४४ ॥
कतुं समाप्य तु तदा न्यायतः पुरुषर्षभः । ऋत्विग्भ्यो हि ददौ राजा धरां तां कुलवर्धनः ॥ ४५ ॥
एवं दत्त्वा प्रहृष्टोऽभूच्छ्रीमानिक्ष्वाकुनन्दनः । ऋत्विजस्त्वब्रुवन् सर्वे राजानं गतकिल्बिषम् ॥ ४६ ॥
भवानेव महीं कृत्स्नामेकां रक्षितुमर्हति । न भूम्या कार्यमस्माकं न हि शक्ताः स्म पालने ॥ ४७ ॥
रताः स्वाध्यायकरणे वयं नित्यं हि भूमिप । निष्क्रयं किञ्चिदेवेह प्रयच्छतु भवानिति ॥ ४८ ॥
मणिरत्नं सुवर्णं वा गावो यद् वा समुद्यतम् । तत् प्रयच्छ नृपश्रेष्ठ धरण्या न प्रयोजनम् ॥ ४९ ॥

(At the conclusion of the sacrifice) the emperor, the promoter of his race, gave away (as Dakṣiṇā or sacrificial fee) the eastern quarter (of the globe) to the Hotā, the western to the Adhwaryu, the southern quarter to the Brahmā and the northern to the Udgātā. Such is the Dakṣiṇā prescribed for the great sacrifice of Aśwamedha, which was performed for the first time by Brahmā (the self-born creator of the universe). (43-44) Having concluded the (great) sacrifice according to the scriptural ordinance, the emperor, a jewel among men and the promoter of his race, actually gave away to the priests (who officiated at the sacrifice) the earth itself (as specified above) on

the said occasion. (45) Having made the aforesaid gift, the glorious Daśaratha (a scion of Ikṣvāku) felt extremely delighted. All the priests, however, spoke (as follows) to the sinless king:—(46) "You alone are able to protect the entire globe. We have nothing to do with the earth nor are we able to maintain it. (47) As we are constantly devoted to the prosecution of the study of the Vedas, O protector of the earth, give you anything, whatsoever by way of consideration at this moment. (48) Bestow (on us) some superb gem, gold or cows or whatever may be available, O jewel among the protectors of men ! We have no use for the earth." (49)

एवमुक्तो नरपतिर्ब्राह्मणैर्वेदपारगैः । गवां शतसहस्राणि दश तेभ्यो ददौ नृपः ॥ ५० ॥
दशकोटिं सुवर्णस्य रजतस्य चतुर्गुणम् । ऋत्विजस्तु ततः सर्वे प्रददुः सहिता वसु ॥ ५१ ॥
ऋष्यशृङ्गाय मुनये वसिष्ठाय च धीमते । ततस्ते न्यायतः कृत्वा प्रविभागं द्विजोत्तमाः ॥ ५२ ॥
सुप्रीतमनसः सर्वे प्रत्यूचुर्मुदिता भृशम् । ततः प्रसर्पकेभ्यस्तु हिरण्यं सुसमाहितः ॥ ५३ ॥
जाम्बूनदं कोटिसंख्यं ब्राह्मणेभ्यो ददौ तदा । दरिद्राय द्विजायाथ हस्ताभरणमुत्तमम् ॥ ५४ ॥

कस्मैचिद् याचमानाय ददौ रात्रवनन्दनः । ततः प्रीतेषु विधिवद् द्विजेषु द्विजवत्सलः ॥ ५५ ॥
 प्रणाममकरोत् तेषां हर्षव्याकुलितेन्द्रियः । तस्याशिपोऽथ विविधा ब्राह्मणैः समुदाहृताः ॥ ५६ ॥
 उदारस्य नृवीरस्य धरण्यां पतितस्य च । ततः प्रीतमना राजा प्राप्य यज्ञमनुत्तमम् ॥ ५७ ॥
 पापापहं स्वर्नयनं दुस्तरं पार्थिवर्षमैः । ततोऽब्रवीदृष्यशृङ्गं राजा दशरथस्तदा ॥ ५८ ॥

कुलस्य वर्धनं तत् तु कर्तुमर्हसि सुव्रत ।

तथेति च स राजानमुवाच द्विजसत्तमः । भविष्यन्ति मुता राजंश्चत्वारस्ते कुलोद्बहाः ॥ ५९ ॥

स तस्य वाक्यं मधुरं निशम्य प्रणम्य तस्मै प्रयतो नृपेन्द्रः ।

जगाम हर्षं परमं महात्मा तमृष्यशृङ्गं पुनरप्युवाच ॥ ६० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुर्दशः सर्गः ॥ १४ ॥

Told thus by the Brahmins, who were (all) masters of the Vedas, the king, who acknowledged none (other) as his own ruler, bestowed on them ten lakhs of cows, a hundred million gold coins and four times as many silver coins (rupees). Thereupon all the priests combined handed over the (entire) wealth to the sage Ṛṣyaśṛṅga and the wise Vasiṣṭha (for equitable distribution). Having had the (whole) wealth equitably divided (through Ṛṣyaśṛṅga and Vasiṣṭha), all those eminent Brahmins now felt much delighted at heart and said, "We are highly pleased." Fully composed (in mind), the king then gave away on that (very) occasion ten million gold coins to Brahmins that had come (from outside) to witness the sacrifice. (When no money was left on hand for distribution) Daśaratha (the delight of Raghu's race) promptly gave away one of his excellent bangles to a certain (unknown) indigent Brahmin who asked for a gift. The Brahmins having been duly propitiated, the king, who was (so) fond of the Brahmins and whose senses

were (all) excited through joy, offered salutation to them. On that magnanimous soul, a hero among men, lying prostrate on the ground, benedictions of various kinds were forthwith pronounced in suitable words by the Brahmins. The king now felt delighted at heart to have succeeded in completing the sacrifice, unsurpassed by another, which was capable of dispelling sine (that stood in the way of his getting a male progeny) and transporting him to heaven and was hard to carry through (even) for the foremost of kings. King Daśaratha then said to Ṛṣyaśṛṅga on that (very) occasion:—(50—58) "Be pleased, O sage of auspicious vows, to do further that which may tend to promote my race." "I shall do accordingly," replied that jewel among the Brahmins to the king, "so that four such sons will be born to you as will propagate your race." (59) That high-souled and piously-disposed emperor experienced great joy to hear his sweet assurance and, bowing low to him, reiterated his prayer to the celebrated Ṛṣyaśṛṅga. (60)

Thus ends Canto Fourteen in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

पञ्चदशः सर्गः

Canto XV

R̥ṣyaśṅga conducts a sacrifice for securing the birth of sons to Daśaratha; the gods approach Brahmā in that very sacrifice with a prayer for bringing about the death of Rāvaṇa; Brahmā implores Lord Viṣṇu (also present there) to descend in the house of Daśaratha and do away with Rāvaṇa and the Lord undertakes to kill Rāvaṇa.

मेधावी तु ततो ध्यात्वा स किञ्चिदिदमुत्तरम् । लब्धसंज्ञस्ततस्तं तु वेदज्ञो नृपमब्रवीत् ॥ १ ॥
 इष्टिं तेऽहं करिष्यामि पुत्रीयां पुत्रकारणात् । अथर्वशिरसि प्रोक्तैर्मन्त्रैः सिद्धां विधानतः ॥ २ ॥
 ततः प्राक्रमदिष्टिं तां पुत्रीयां पुत्रकारणात् । जुहावाग्नौ च तेजस्वी मन्त्रदृष्टेन कर्मणा ॥ ३ ॥
 ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः । भागप्रतिग्रहार्थं वै समवेता यथाविधि ॥ ४ ॥
 ताः समेत्य यथान्यायं तस्मिन् सदसि देवताः । अब्रुवँल्लोककर्तारं ब्रह्माणं वचनं ततः ॥ ५ ॥

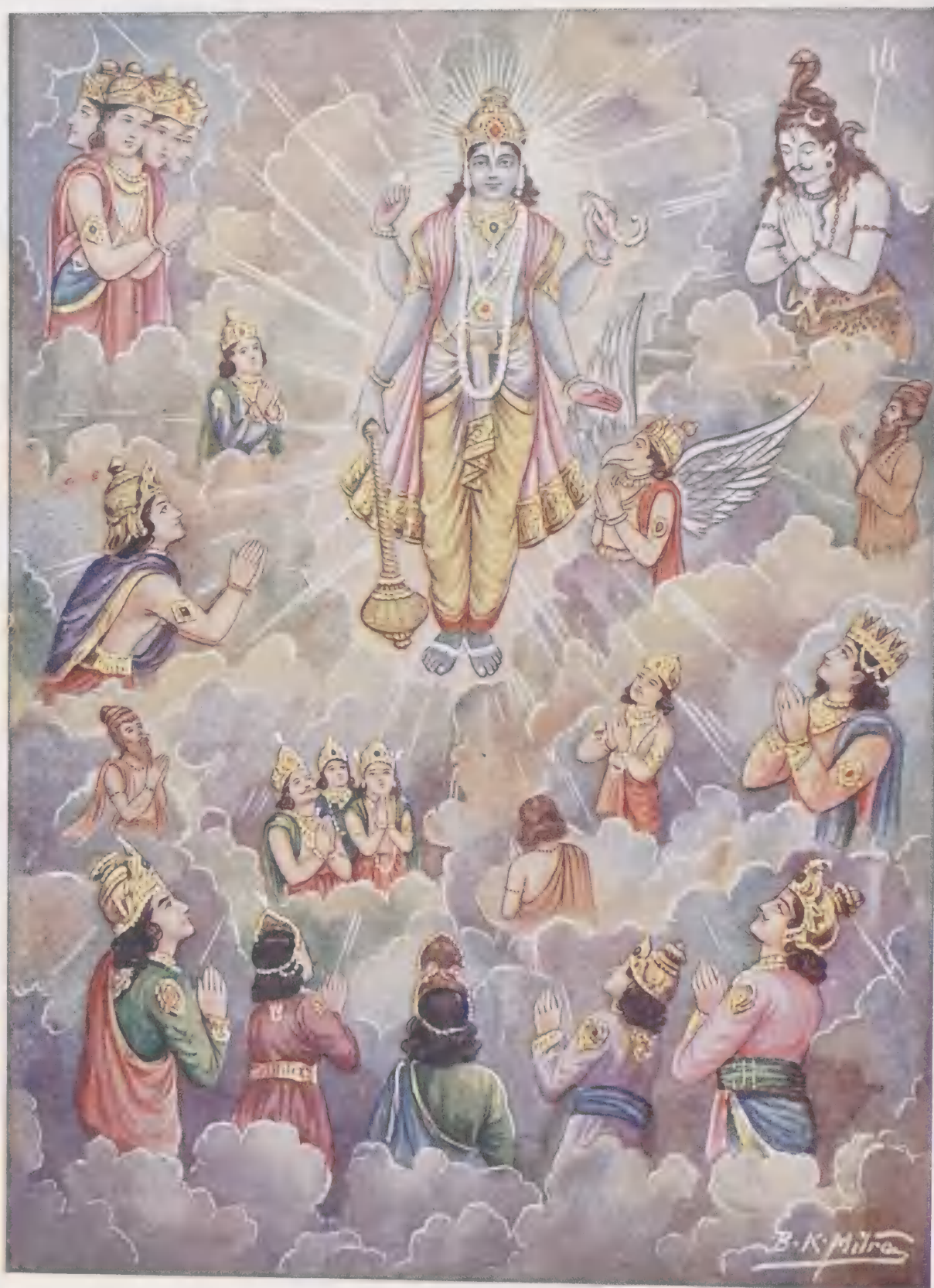
Having deeply pondered a little then as to what should be done next and presently becoming conscious (of his surroundings), the highly intelligent R̥ṣyaśṅga, well-versed in the Vedas, spoke to King Daśaratha as follows:—(1) "For the sake of securing sons to you I shall duly perform a sacrifice capable of procuring a male progeny and well-known for its unfailing effect with the help of Mantras (sacred texts) taught in the Atharva-Veda." (2) For securing (the birth of four) sons (to Daśaratha) the glorious R̥ṣyaśṅga forthwith commenced the said sacrifice capable of procuring a male progeny, and poured oblations into the (sacred) fire accord-

ing to the procedure shown in the sacred texts. (3) The (various) gods (including Brahmā) accompanied by Gandharvas (celestial musicians), Siddhas (a class of semi-divine beings naturally endowed with mystic powers), and the greatest of seers assembled there to accept in person their share of offerings according to the (established) procedure. (4) Approaching Brahmā, the maker of the universe, in that (very) assembly (congregated for the sacrifice) according to their (respective) rank (of course unperceived by mortal men), the aforesaid divinities presently addressed the following prayer (to him) :—(5)

भगवंस्त्वत्प्रसादेन रावणो नाम राक्षसः । सर्वान् नो बाधते वीर्याच्छासितुं तं न शक्नुमः ॥ ६ ॥
 त्वया तस्मै वरो दत्तः प्रीतेन भगवंस्तदा । मानयन्तश्च तं नित्यं सर्वं तस्य क्षमामहे ॥ ७ ॥
 उद्वेजयति लोकांस्त्रीनुच्छिन्नान् द्वेष्टि दुर्मतिः । शक्रं त्रिदशराजानं प्रधर्षयितुमिच्छति ॥ ८ ॥
 ऋषीन् यक्षन् सगन्धर्वान् ब्राह्मणानसुरांस्तथा । अतिक्रामति दुर्धर्षो वरदानेन मोहितः ॥ ९ ॥
 नैनं सूर्यः प्रतपति पार्श्वे वाति न मारुतः । चलोर्मिमाली तं दृष्ट्वा समुद्रोऽपि न कम्पते ॥ १० ॥
 तन्महन्नो भयं तस्माद् राक्षसाद् घोरदर्शनात् । वधार्थं तस्य भगवन्नुपायं कर्तुमर्हसि ॥ ११ ॥

"By dint of the prowess acquired through your grace, O lord, the ogre named Rāvaṇa is molesting us all. We

cannot subdue him. (6) A boon was conferred on him by you while he was practising austerities, O lord, pleased as



Lord Viṣṇu in an Assembly of the Gods

you were (with him). And respecting it (as we do), we have always brooked all his wrong doings. (7) The evil-minded fellow is harassing (all) the three worlds, hates the exalted (prosperous) and seeks to overpower (even) Indra (the lord of paradise). (8) Infatuated by the boon (conferred by you) and hard to subdue, he treats profanely Ṛṣis, Yakṣas (a class of demigods)

including Gandharvas, the Brahmans and demons. (9) The sun does not scorch him (in midsummer), the wind does not blow (furiously) past him. Seeing him the ocean does not get agitated, though (naturally) consisting of turbulent waves. (10) Therefore we are much afraid of that ogre of frightful aspect. Be pleased, O lord, to devise some means of putting an end to him." (11)

एवमुक्तः सुरैः सर्वैश्चिन्तयित्वा ततोऽब्रवीत् । हन्तायं विदितस्तस्य वधोपायो दुरात्मनः ॥ १२ ॥
तेन गन्धर्वयक्षाणां देवतानां च रक्षसाम् । अवध्योऽस्मीति वागुक्ता तथेत्युक्तं च तन्मया ॥ १३ ॥
नाकीर्तयदवज्ञानात् तद् रक्षो मानुषांस्तदा । तस्मात्समानुषाद् वध्यो मृत्युर्नान्योऽस्य विद्यते ॥ १४ ॥
एतच्छ्रुत्वा प्रियं वाक्यं ब्रह्मणा समुदाहृतम् । देवा महर्षयः सर्वे प्रहृष्टास्तेऽभवंस्तदा ॥ १५ ॥
एतस्मिन्नन्तरे विष्णुरुपयातो महाद्युतिः । शङ्खचक्रगदापाणिः पीतवासा जगत्पतिः ॥ १६ ॥
वैनतेयं समारुह्य भास्करस्तोयदं यथा । ततहाटककेयूरो बन्धमानः सुरोत्तमैः ॥ १७ ॥
ब्रह्मणा च समागत्य तत्र तस्थौ समाहितः । तमब्रुवन् सुराः सर्वे समभिष्टूय संनताः ॥ १८ ॥

Pondering (awhile) when prayed to thus by all the gods, Brahmā now said, "I am glad the means of despatching that evil-minded fellow has come to my mind. (12) 'Let me prove incapable of being killed by the Gandharvas and Yakṣas, gods and ogres !' This was the prayer addressed by him (to me) and 'So be it !' were the words uttered by me then. (13) The said ogre did not mention human beings on that occasion out of contempt (for them). Therefore he is capable of being killed by a human being (alone); otherwise there is no death for him." (14) All the divinities and great Ṛṣis mentioned

above felt supremely delighted at that moment to hear this happy revelation communicated by Brahmā. (15) In the meantime arrived (there), riding on (the back of) Garuḍa (the king of birds) as the sun on a cloud, the extremely resplendent Viṣṇu, the Lord of the universe, clad in yellow and wielding a conch, discus and mace in His hands, (nay) decked with a pair of armlets of refined gold and being glorified by the foremost of gods. (16-17) Nay, meeting Brahmā, He took His position there (in that assembly) composed in mind. Duly extolling Him and bent low (in reverence), all the gods prayed to Him (as follows) :—(18)

त्वां नियोक्ष्यामहे विष्णो लोकानां हितकाम्यया । राज्ञो दशरथस्य त्वमयोध्याधिपतेर्विभो ॥ १९ ॥
धर्मज्ञस्य वदान्यस्य महर्षिसमतेजसः । अस्य भार्यासु तिसृषु ह्रीश्रीकीर्त्युपमासु च ॥ २० ॥
विष्णो पुत्रत्वमागच्छ कृत्वाऽऽत्मानं चतुर्विधम् । तत्र त्वं मानुषो भूत्वा प्रवृद्धं लोककण्टकम् ॥ २१ ॥
अवध्यं दैवतैर्विष्णो समरे जहि रावणम् । स हि देवान् सगन्धर्वान् सिद्धांश्च ऋषिसत्तमान् ॥ २२ ॥
राक्षसो रावणो मूर्खो वीर्योद्रेकेण बाधते । ऋषयश्च ततस्तेन गन्धर्वाप्सरसस्तथा ॥ २३ ॥
क्रीडन्तो नन्दनवने रौद्रेण विनिपातिताः । वधार्थं वयमायातास्तस्य वै मुनिभिः सह ॥ २४ ॥
सिद्धगन्धर्वयक्षाश्च ततस्त्वां शरणं गताः । त्वं गतिः परमा देव सर्वेषां नः परंतप ॥ २५ ॥
वधाय देवशत्रूणां नृणां लोके मनः कुरु ।

"With intent to ensure the good of the worlds, O Viṣṇu, we are going to lay a burden on you. Splitting Yourself up into four personalities, O all-pervading Lord play You the role of a son to the munificent King Daśaratha, the ruler of Ayodhya,—who knows what is right and is possessed of splendour equivalent to that of great Ṛṣis,—through his three wives (Kausalyā, Sumitrā and Kaikeyī), who are akin to Hṛī, Śrī and Kīrti* (daughters of Dakṣa). Appearing in a human semblance through them, O Viṣṇu, (pray) make short work, in an encounter, of Rāvaṇa, the scourge of the world, who has grown very strong and is incapable of being killed by (other) gods. Through excess of prowess that fool of a Rāvaṇa, who has developed the

disposition of an ogre, is actually oppressing the gods including the Gandharvas, the Siddhas as well as the noblest of Ṛṣis. Nay, because of such a disposition, Ṛṣis as well as Gandharvas and Apsarās (celestial nymphs) sporting in the Nandana Vana (the pleasure-garden of Indra) were knocked down (from heaven) by that fierce ogre. For getting rid of him we as well as Siddhas, Gandharvas and Yakṣas have come here along with hermits and have sought You as our protector for the same purpose, O Lord ! You are the supreme resort of us all, O Chastiser of foes ! (19-25) (Therefore) make up Your mind to descend into the mortal plane for the destruction of the enemies of gods."

एवं स्तुतस्तु देवेशो विष्णुस्त्रिदशपुंगवः ॥ २६ ॥

पितामहपुरोगांस्तान् सर्वलोकनमस्कृतः । अत्रवीत् त्रिदशान् सर्वान् समेतान् धर्मसंहितान् ॥ २७ ॥
भयं त्यजत भद्रं वो हितार्थं युधि रावणम् । सपुत्रपौत्रं सामात्यं समन्विशतिबान्धवम् ॥ २८ ॥
हत्वा क्रूरं दुरावर्षं देवर्षीणां भयावहम् । दशवर्षसहस्राणि दशवर्षशतानि च ॥ २९ ॥
वत्स्यामि मानुषे लोके पालयन् पृथिवीमिमाम् । एवं दत्त्वा वरं देवो देवानां विष्णुरात्मवान् ॥ ३० ॥
मानुष्ये चिन्तयामास जन्मभूमिसथात्मनः । ततः पद्मपलाशाक्षः कृत्वाऽऽत्मानं चतुर्विधम् ॥ ३१ ॥

पितरं रोचयामास तदा दशरथं नृपम् ।
ततो देवर्षिगन्धर्वाः सरुद्राः साप्सरोगणाः । स्तुतिभिर्दिव्यरूपामिस्तुष्टुवुर्मधुसूदनम् ॥ ३२ ॥
तमुद्धतं रावणमुग्रतेजसं प्रवृद्धदर्पं त्रिदशेश्वरद्विषम् ।
विरावणं साधु तपस्विकण्टकं तपस्विनामुद्धर तं भयावहम् ॥ ३३ ॥
तमेव हत्वा सबलं सबान्धवं विरावणं रावणमुग्रपौरुषम् ।
स्वलोकमागच्छ गतज्वरश्चिरं सुरेन्द्र गुप्तं गतदोषकल्मषम् ॥ ३४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चदशः सर्गः ॥ १५ ॥

Thus extolled (by the gods and others), Lord Viṣṇu, the Ruler of gods and the foremost among them, the adored of all the worlds, addressed (as follows) the assembled gods, headed by Brahmā (the progenitor of the entire creation), who were all given to piety:—(26-27) "Give up (all) fear. May good betide you ! Despatching on the field of battle in your interests the cruel and formidable Rāvaṇa,—who is

difficult to overpower and is the terror of gods and Ṛṣis,—along with his sons and grandsons and including his ministers and counsellors, kinsmen and relations, I shall remain on the mortal plane ruling over this globe for eleven thousand years." Having granted the aforesaid boon, the high-souled Lord Viṣṇu, the adored (even) of gods, now thought of Ayodhya (the place of His projected birth) on the mortal plane. Then splitting

* The female deities presiding over modesty, fortune and fame.

Himself up into four personalities, the Lord, whose eyes resemble the petals of a lotus, wished King Daśaratha to be His father in that descent. Thereupon the gods, Ṛsis and Gandharvas, accompanied by Lord Rudra and bebies of Apsarās, extolled Lord Viṣṇu (the Destroyer of the demon Madhu) by means of hymns depicting His transcendent personality:—(28-32) "(Pray) completely destroy that notorious and arrogant Rāvaṇa, possessed of terrible energy, the enemy of Indra (the ruler of gods), the scourge

of ascetics and the terror of hermits, whose vanity knows no bounds and who makes people scream (by his tyranny). (33) Having but killed the aforesaid Rāvaṇa of terrible prowess, who makes people loudly wail (by his tyranny), along with his army and kinsmen, and (thereby) rid of anxiety (for Your devotees), come back, O Ruler of gods, to Heaven (Vaikuṇṭha), Your everlasting abode, guarded by Yourself and free from all impurities in the shape of frailties (like partiality and prejudice)." (34)

Thus ends Canto Fifteen in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

षोडशः सर्गः

Canto XVI

A dialogue between Lord Viṣṇu and the gods bearing on Rāvaṇa; on the disappearance of the Lord an attendant of Prajāpati (Lord Viṣṇu, the Protector of all created beings) rises from the sacrificial pit and hands over to Daśaratba a basin containing milk boiled with rice and sugar and the latter divides it among his wives.

ततो नारायणो विष्णुर्नियुक्तः सुरसत्तमैः । जानन्नपि सुरानेवं श्लक्ष्णं वचनमब्रवीत् ॥ १ ॥
 उपायः को वधे तस्य राक्षसाधिपतेः सुराः । यमहं तं समास्थाय निहन्यामृषिकण्टकम् ॥ २ ॥
 एवमुक्ताः सुराः सर्वे प्रत्यूचुर्विष्णुमव्ययम् । मानुषं रूपमास्थाय रावणं जहि संयुगे ॥ ३ ॥
 स हि तेपे तपस्तीव्रं दीर्घकालमरिदम् । येन तुष्टोऽभवद् ब्रह्मा लोककृत्लोकपूर्वजः ॥ ४ ॥
 संतुष्टः प्रददौ तस्मै राक्षसाय वरं प्रभुः । नानाविधेभ्यो भूतेभ्यो भयं नान्यत्र मानुषात् ॥ ५ ॥
 अवज्ञाताः पुरा तेन वरदाने हि मानवाः । एवं पितामहात् तस्माद् वरदानेन गर्वितः ॥ ६ ॥
 उत्सादयति लोकांस्त्रीन् स्त्रियश्चाप्युपकर्षति । तस्मात् तस्य वधो दृष्टो मानुषेभ्यः परंतप ॥ ७ ॥

Solicited (thus) by the foremost of the gods, the all-pervading Nārāyaṇa, though knowing everything, thereupon addressed the following sweet words to the gods:—(1) "What can be the device for despatching the aforesaid ruler of the ogres, O gods, by resorting to which I may be able to uproot that thorn in the side of the Ṛsis ?" (2) Interrogated thus (by the Lord), all the gods

replied to the immortal Lord Viṣṇu (as follows):—"Assuming a human semblance, make short work of Rāvaṇa in battle. (3) The fellow indeed practised for a long time, O Chastiser of foes, severe austerities by which Brahmā, the maker of the universe and the progenitor of (all) created beings, got (much) pleased. (4) Highly gratified, Brahmā conferred on that ogre a boon

to the effect that he would have no fear from the different species of created beings other than man. (5) At the time of receiving the boon of yore, really speaking, men were treated as of no account (and left out of consideration) by him. Elated thus by

the boon received from the aforesaid Brahmā (the progenitor of the entire creation), he is oppressing (all) the three worlds and carries off womenfolk. Hence his death has been ordained at the hands of man, O Chastiser of foes !" (6-7)

इत्येतद् वचनं श्रुत्वा सुराणां विष्णुरात्मवान् । पितरं रोचयामास तदा दशरथं नृपम् ॥ ८ ॥
 स चाप्यपुत्रो नृपतिस्तस्मिन् काले महाश्रुतिः । अयजत् पुत्रियामिष्टिं पुत्रेप्सुररिसूदनः ॥ ९ ॥
 स कृत्वा निश्चयं विष्णुरामन्य च पितामहम् । अन्तर्धानं गतो देवैः पूज्यमानो महर्षिभिः ॥ १० ॥
 ततो वै यजमानस्य पावकादतुलप्रभम् । प्रादुर्भूतं महद् भूतं महावीर्यं महाबलम् ॥ ११ ॥
 कृष्णं रक्ताम्बरधरं रक्तास्यं दुन्दुभिस्वनम् । स्निग्धहर्षक्षतनुजश्मश्रुप्रवरमूर्धजम् ॥ १२ ॥
 शुभलक्षणसम्पन्नं दिव्याभरणभूषितम् । शैलशृङ्गसमुत्सेधं दृप्तशार्दूलविक्रमम् ॥ १३ ॥
 दिवाकरसमाकारं दीप्तानलशिखोपमम् । तप्तजाम्बूनदमयीं राजतान्तपरिच्छदाम् ॥ १४ ॥
 दिव्यपायससम्पूर्णां पार्श्वीं पत्नीमिव प्रियाम् । प्रगृह्य विपुलां दोभ्यां स्वयं मायामयीमिव ॥ १५ ॥

Hearing the aforesaid submission of the gods, the high-souled Lord Viṣṇu then desired King Daśaratha to be His father. (8) Desirous of getting a son, since he had no male issue, the aforesaid monarch too, who was possessed of great splendour and was capable of destroying his foes, performed at that (very) time a sacrifice calculated to procure him a son. (9) Having made up His mind (accordingly) and saying good-bye to Brahmā (the progenitor of the entire creation), the said Lord Viṣṇu disappeared (even) while He was being worshipped by the gods and great Ṛṣis. (10) Then indeed there arose from the fire (known as the Āhavanīya) of the sacrificer an extraordinary being, possessed of matchless splendour and endowed with exceptional prowess and uncommon strength. (11)

Dark-complexioned with a ruddy countenance and a voice resembling the sound of a large kettle-drum, he was clad in red and had soft and excellent hair resembling a lion's all over his body, about his lower face and on his upper lip as well as on his head. (12) Invested with auspicious marks (on his body) and decked with celestial jewels, he possessed the height of a mountain-peak and strode like a proud tiger. (13) His figure shone like the sun and he looked like a flame of blazing fire and personally carried in both his arms a large basin of refined gold,—full of ethereal Pāyasa (milk boiled with rice and sugar) and covered with a silver lid, as though a product of magic,—(even) as one would carry one's beloved spouse. (14-15)

समवेक्ष्याब्रवीद् वाक्यमिदं दशरथं नृपम् । प्राजापत्यं नरं विद्धि मामिहाभ्यागतं नृप ॥ १६ ॥
 ततः परं तदा राजा प्रत्युवाच कृताञ्जलिः । भगवन् स्वागतं तेऽस्तु किमहं करवाणि ते ॥ १७ ॥
 अथो पुनरिदं वाक्यं प्राजापत्यो नरोऽब्रवीत् । राजन्नर्चयता देवानद्य प्राप्तमिदं त्वया ॥ १८ ॥
 इदं तु नृपशार्दूल पायसं देवनिर्मितम् । प्रजाकरं गृहाण त्वं धन्यमारोग्यवर्धनम् ॥ १९ ॥
 भार्याणामनुरूपाणामश्नीतेलिः प्रयच्छ वै । तासु त्वं लप्स्यसे पुत्रान् यदर्थं यजसे नृप ॥ २० ॥

Gazing at King Daśaratha he addressed the following words to him:—

"Know me, O protector of men, to be a messenger of Viṣṇu (the Protector

of created beings) arrived here (from His realm)." (16) Thereupon the king replied (to him) with joined palms, "May my (hearty) welcome be (acceptable) to you, O divine personage ! What shall I do for you ?" (17) The servant of Lord Viṣṇu now spoke the following words (to him) :—"By worshipping the gods (by means of a horse-sacrifice and a sacrifice performed for the sake of a male progeny) has this (reward) been secured by you today, O king ! (18) Receive, O tiger among kings, this Pāyasa

prepared by the gods, which is not only capable of procuring a son but is also conducive to wealth and a promoter of health too. (19) Give it to your wives, that are worthy of you (i. e., belonging to your own Varna or grade of society and sharing your virtues) with the words 'Eat it (all of you) !' Through them (who partake of it) you will secure (four) sons, for whom you have been performing sacrifices, O protector of men !" (20)

तथेति नृपतिः प्रीतः शिरसा प्रतिगृह्य ताम् । पात्रीं देवान्नसम्पूर्णां देवदत्तां हिरण्मयीम् ॥ २१ ॥
अभिवाद्य च तद् भूतमद्भुतं प्रियदर्शनम् । मुदा परमया युक्तश्चकाराभिप्रदक्षिणम् ॥ २२ ॥
ततो दशरथः प्राप्य पायसं देवनिर्मितम् । बभूव परमप्रीतः प्राप्य वित्तमिवाधनः ॥ २३ ॥
ततस्तदद्भुतप्रख्यं भूतं परममास्वरम् । संवर्तयित्वा तत् कर्म तत्रैवान्तरधीयत् ॥ २४ ॥
हर्षरश्मिभिरुद्ध्योतं तस्यान्तःपुरमावभौ । शारदस्याभिरामस्य चन्द्रस्येव नभोऽशुभिः ॥ २५ ॥
सोऽन्तःपुरं प्रविश्यैव कौसल्यामिदमब्रवीत् । पायसं प्रतिगृह्णन् पुत्रीयं त्विदमात्मनः ॥ २६ ॥

Accepting delightfully with his head bent low and with the words "So be it !" the aforesaid gold basin, full of heavenly food and vouchsafed by the Lord, and greeting that extraordinary being of delightful aspect, the king, full of supreme joy, went round him clockwise (as a mark of respect). (21-22) Daśaratha felt highly pleased to secure from him the Pāyasa prepared by the gods, (even) as a pauper would on obtaining riches. (23) Having disposed of that duty (of handing over the

Pāyasa to the king), that most effulgent being of wonderful appearance then vanished into the fire itself. (24) Irradiated by beams of joy playing on his countenance, the gynaeceum (to which he now hastened) shone bright like the firmament illumined by the rays of the delightful autumnal (full) moon. (25) Immediately on entering the gynaeceum he spoke to Kausalyā (his eldest wife) as follows—"Accept this Pāyasa, which is indeed calculated to procure you a son." (26)

कौसल्यायै नरपतिः पायसार्धं ददौ तदा । अर्धादर्थं ददौ चापि सुमित्रायै नराधिपः ॥ २७ ॥
कैकेय्यै चावशिष्टार्धं ददौ पुत्रार्थकारणात् । प्रददौ चावशिष्टार्धं पायसस्यामृतोपमम् ॥ २८ ॥
अनुचिन्त्य सुमित्रायै पुनरेव महामतिः । एवं तासां ददौ राजा भार्याणां पायसं पृथक् ॥ २९ ॥
ताश्चैवं पायसं प्राप्य नरेन्द्रस्योत्तमस्त्रियः । सम्मानं मेनिरे सर्वाः प्रहर्षोदितचेतसः ॥ ३० ॥

ततस्तु ताः प्राश्य तदुत्तमस्त्रियो महीपतेरुत्तमपायसं पृथक् ।
हुताशनादित्यसमानतेजसोऽचिरेण गर्भान् प्रतिपेदिरे तदा ॥ ३१ ॥
ततस्तु राजा प्रतिवीक्ष्य ताः स्त्रियः प्ररुढगर्भाः प्रतिलब्धमानसः ।
बभूव हृष्टस्त्रिदिवे यथा हरिः सुरेन्द्रसिद्धर्षिगणाभिपूजितः ॥ ३२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षोडशः सर्गः ॥ १६ ॥

With the object of getting (them) a son (each), the king then gave half of the Pāyasa to Kausalyā and the emperor made over one half of the other half to Sumitrā (his second wife) too. (27) Again he gave half of the rest to Kaikeyī and, reflecting (awhile), the highly intelligent Daśaratha gave the other half of the nectar-like Pāyasa once more to Sumitrā. In this way the monarch apportioned the Pāyasa separately to all his aforementioned wives. (28-29) All the aforesaid noble wives of the emperor deemed this (apportionment) as a unique honour, their mind enlivened through excessive joy

on receiving the Pāyasa. (30) Partaking of the excellent Pāyasa separately the same moment, those noble wives of the emperor actually felt before long by virtue of it the presence (in their womb) of offspring vying in splendour with the fire and the sun. (31) Perceiving the aforesaid queens with offspring in their womb, quickened immediately afterwards, the emperor, who had attained his desired object and was adored by Indra (the ruler of gods), and hosts of Siddhas and Ṛsis (as the future father of the divine Śrī Rāma), felt delighted (even) as Indra does in heaven. (32)

Thus ends Canto Sixteen in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

Birth of monkey chiefs from the loins of different gods under the direction of Brahmā

पुत्रत्वं तु गते विष्णौ राजस्तस्य महात्मनः । उवाच देवताः सर्वाः स्वयम्भूर्भगवानिदम् ॥ १ ॥
 सत्यसंघस्य वीरस्य सर्वेषां नो हितैषिणः । विष्णोः सहायान् बलिनः सृजध्वं कामरूपिणः ॥ २ ॥
 मायाविदश्च शूरांश्च वायुवेगसमाज्जवे । नयज्ञान् बुद्धिसम्पन्नान् विष्णुतुल्यपराक्रमान् ॥ ३ ॥
 असंहार्यानुपायज्ञान् दिव्यसंहननान्वितान् । सर्वान्गुणसम्पन्नान्मृतप्राशनानिव ॥ ४ ॥
 अप्सरस्सु च मुख्यासु गन्धर्वीणां तनूषु च । यक्षपन्नगकन्यासु ऋक्षविद्याधरीषु च ॥ ५ ॥
 किंनरीणां च गात्रेषु वानरीणां तनूषु च । सृजध्वं हरिरूपेण पुत्रान्स्तुल्यपराक्रमान् ॥ ६ ॥
 पूर्वमेव मया सृष्टो जाम्बवानृक्षपुंगवः । जृम्भमाणस्य सहसा मम वक्त्रादजायत ॥ ७ ॥

Lord Viṣṇu having all but assumed the role of sons to that high-souled monarch (King Daśaratha), the almighty Brahmā (the self-born) commanded all the gods as follows:—(1) "Beget mighty part manifestations of yourselves, capable of assuming any form at will and able to assist the valiant Lord Viṣṇu, who is true to His promise and wishes well of us all. (2) Through the principal Apsarās

(celestial nymphs), the wombs of Gandharva women, maidens of Yakṣas (a class of demigods, ruled over by Kubera) and Nāgas (serpent-demons credited with a human face and serpent-like lower body), she-bears and Vidyādhara women, the wombs of female Kinnaras* and she-monkeys procreate sons in the form of monkeys, equal in strength to you, well-versed in

* A class of demigods with a human figure and the head of a horse or with a horse's body and the head of a human being.

conjuring tricks, gallant, swift as the wind in speed, expert in policy, gifted with intelligence, equal in prowess to Lord Viṣṇu, incapable of being killed (by the enemy), conversant with (various) contrivances, endowed with an ethereal

body, skilled in the use and withdrawals etc. of missiles and resembling the gods (that feed on ambrosia). (3-6) Jāmbavān, the chief of bears, has already been begotten by me. He issued forth from my mouth all of a sudden (even) as I was yawning." (7)

ते तथोक्ता भगवता तत् प्रतिश्रुत्य शासनम् । जनयामासुरेवं ते पुत्रान् वानररूपिणः ॥ ८ ॥
 ऋषयश्च महात्मानः सिद्धविद्याधरोरगाः । चारणाश्च सुतान् वीरान् ससृजुर्वनचारिणः ॥ ९ ॥
 वानरेन्द्रं महेन्द्राभमिन्द्रो वालिनमात्मजम् । सुग्रीवं जनयामास तपनस्तपतां वरः ॥ १० ॥
 बृहस्पतिस्त्वजनयत् तारं नाम महाकपिम् । सर्ववानरमुख्यानां बुद्धिमन्तमनुत्तमम् ॥ ११ ॥
 धनदस्य सुतः श्रीमान् वानरो गन्धमादनः । विश्वकर्मा त्वजनयन्नलं नाम महाकपिम् ॥ १२ ॥
 पावकस्य सुतः श्रीमान् नीलोऽग्निस्तद्विश्रमः । तेजसा यशसा वीर्यादत्यरिच्यत वीर्यवान् ॥ १३ ॥
 रुद्रविणसम्पन्नवश्विनौ रूपसम्मतौ । मैन्द्रं च द्विविदं चैव जनयामासतुः स्वयम् ॥ १४ ॥
 वरुणो जनयामास सुषेणं नाम वानरम् । शरमं जनयामास पर्जन्यस्तु महाबलः ॥ १५ ॥
 मातृतस्यौरसः श्रीमान् हनूमान् नाम वानरः । वज्रसंहननोपेतो वैनतेयसमो जवे ॥ १६ ॥
 सर्ववानरमुख्येषु बुद्धिमान् बलवानपि ।

Enjoined thus by Brahmā and accepting his aforesaid command, the above-mentioned gods as instructed begot sons in the form of monkeys. (8) Nay, high-souled Ṛṣis, Siddhas, Vidyādhara (artistes of heaven) and Nāgas and Chāraṇas (celestial bards) begot heroic sons belonging to the monkey class. (9) Indra (the ruler of gods) begot as his son Vāli, the ruler of monkeys, who vied with the great Indra (himself). The sun-god, the foremost of those radiating heat, begot Sugriva (the younger brother of Vāli). (10) The sage Bṛhaspati (the preceptor of gods) begot the mighty monkey, Tāra, unsurpassed in intelligence among all the monkey chiefs. (11) The glorious monkey Gandhamādana was an offspring of Kubera (the bestower of

riches); while Viśwakarmā (the architect of gods) begot the mighty monkey named Nala. (12) The glorious and valiant Nila, a son of the fire-god, who vied in splendour with fire, outdid all in point of glory, renown and prowess. (13) And (the twin-gods) Aśvinīkumāras, who are esteemed for their comeliness and rich in the wealth of beauty, themselves begot Mainda as well as Dwivida. (14) Varuṇa (the god of water) begot the monkey named Suṣeṇa; while the mighty Parjanya (the god of rain) begot Sarabha. (15) The glorious monkey named Hanumān is the own son of the wind-god. He is endowed with a body invulnerable as the thunderbolt and vies with Garuḍa (son of Vinatā and the carrier of Lord Viṣṇu) in speed. (16) He is the cleverest and strongest of all monkey chiefs.

ते सृष्टा बहुसाहस्रा दशग्रीववधोद्यताः ॥ १७ ॥
 अप्रमेयबला वीरा विक्रान्ताः कामरूपिणः । ते गजाचलसंकाशा वपुष्मन्तो महाबलाः ॥ १८ ॥
 ऋक्षवानरगोपुच्छाः क्षिप्रमेवाभिजिह्वे । यस्य देवस्य यद्रूपं वेषो यश्च पराक्रमः ॥ १९ ॥
 अजायत समस्तेन तस्य तस्य पृथक् पृथक् । गोलाङ्गलेषु चोत्पन्नाः किञ्चिदुन्नतविक्रमाः ॥ २० ॥
 ऋक्षीषु च तथा जाता वानराः किंनरीषु च । देवा महर्षिगन्धर्वास्ताक्षर्ययक्षा यशस्विनः ॥ २१ ॥

नागाः किम्पुरुषाश्चैव सिद्धविद्याधरोरगाः । बहवो जनयामासुर्दृष्टास्तत्र सहस्रशः ॥ २२ ॥
 चारणाश्च सुतान् वीरान् ससृजुर्वनचारिणः । वानरान् सुमहाकायान् सर्वान् वै वनचारिणः ॥ २३ ॥
 अप्सरस्सु च मुख्यासु तथा विद्याधरीषु च ।
 नागकन्यासु च तदा गन्धर्वीणां तनूषु च ।

They were begotten in many thousands and were (ever) ready to make short work of Rāvaṇa. (17) They were valiant and full of prowess and possessed infinite strength. Mighty as they were, they could take any form at will, were endowed with gigantic bodies and looked like elephants and mountains. (18) The bears, monkeys and long-tailed monkeys (*lit.*, those with a tail resembling that of a cow) saw the light in no time (after conception, as is the case with heavenly beings). The son of each god was individually born as on all fours with the complexion, bodily structure and prowess that the latter possessed; while those born among the long-tailed monkeys were endowed with a slightly superior prowess

(as compared even with their respective fathers). (19-20) (Even) so monkeys were born of she-bears and Kinnara women. Many renowned gods, great R̥ṣis and Gandharvas, Garuḍa and others (sons of Kaśyapa) and Yakṣas, the elephants guarding the quarters and Kimpuruṣas (a class of beings allied to the Kinnaras, who are regarded as the attendants of Kubera), Siddhas, Vidyādhara and Nāgas, full of delight, begot sons in thousands on that occasion. (21-22) Through the principal Apsarās and Vidyādhara women as well as through maidens of the Nāgas and the wombs of Gandharva women the Chāraṇas too begot in the form of sons monkeys endowed with a gigantic body and roaming about in the forests and all living only on wild fruits etc.

कामरूपबलोपेता

यथाकामविचारिणः ॥ २४ ॥

सिंहशार्दूलसदृशा दर्पेण च बलेन च । शिलाप्रहरणाः सर्वे सर्वे पर्वतयोधिनः ॥ २५ ॥
 नखदंष्ट्रायुधाः सर्वे सर्वे सर्वान्नकोविदाः । विचालयेयुः शैलेन्द्रान् भेदयेयुः स्थिरान् द्रुमान् ॥ २६ ॥
 क्षोभयेयुश्च वेगेन समुद्रं सरितां पतिम् । दारयेयुः क्षितिं पद्भ्यामप्लवेयुर्महार्णवान् ॥ २७ ॥
 नभस्तलं विशेष्युश्च गृह्णीयुरपि तोयदान् । गृह्णीयुरपि मातङ्गान् मत्तान् प्रव्रजतो वने ॥ २८ ॥
 नर्दमानांश्च नादेन पातयेयुर्विहंगमान् । ईदृशानां प्रसूतानि हरीणां कामरूपिणाम् ॥ २९ ॥
 शतं शतसहस्राणि यूथपानां महात्मनाम् । ते प्रधानेषु यूथेषु हरीणां हरियूथपाः ॥ ३० ॥
 बभूवुर्यूथपश्रेष्ठान् वीरांश्चाजनयन् हरीन् । अन्ये ऋक्षवतः प्रस्थानुपतस्थुः सहस्रशः ॥ ३१ ॥
 अन्ये नानाविधाऽलैलान् काननानि च भेजिरे ।

They were gifted with the power of assuming any form and acquiring any amount of strength at will and could go about wherever they liked. (23-24) Nay, they resembled the lion and tiger in point of haughtiness and strength. All used (even) rocks as their missiles and all fought with mountains (as their weapon). (25) All had claws and teeth for their weapons and all were skilled in the use of all (sorts of) missiles. They could shake great mountains and cleave rooted trees.

(26) They could agitate the sea, the lord of the rivers, with their impetuosity, rend the earth with their feet and leap across extensive oceans. (27) They could penetrate into the firmament and catch hold of the clouds. They could even seize elephants in rut roaming at will in the forest. (28) Nay, they could dash down with their yell crying birds. A crore of such high-souled monkeys capable of assuming any form at will and able to lead herds of their kind came

to light. They turned out to be the leaders of (separate) herds of monkeys among their principal troops and begot (other) valiant monkeys who

proved to be the foremost of generals. Others in their thousands resorted to the peaks of Mount Rkṣavān; (still) others sought various mountains and forests.

सूर्यपुत्रं च सुग्रीवं शक्रपुत्रं च वालिनम् ॥ ३२ ॥

भ्रातराबुपतस्थुस्ते सर्वे च हरियूथपाः । नलं नीलं हनूमन्तमन्यांश्च हरियूथपान् ॥ ३३ ॥

ते ताक्ष्यबलसम्पन्नाः सर्वे युद्धविशारदाः । विचरन्तोऽर्दयन् सर्वान् सिंहव्याघ्रमहोरगान् ॥ ३४ ॥

महाबलो महाबाहुर्वाली विपुलविक्रमः । जुगोप भुजवीर्येण ऋक्षगोपुच्छवानरान् ॥ ३५ ॥

तैरियं पृथिवी शूरैः सर्पर्वतवनार्णवा । कीर्णा विविधसंस्थानैर्नानाव्यञ्जनलक्षणैः ॥ ३६ ॥

तैर्मैघवृन्दाचलकूटसंनिभैर्महाबलैर्वानरयूथपाधिपैः

बभूव

भूर्भीमशरीररूपैः

समावृता

रामसहायहेतोः ॥ ३७ ॥

इत्यार्षे श्रीमद्रामायणे वात्मीकाय्ये आदिकाव्ये बालकाण्डे सप्तदशः सर्गः ॥ १७ ॥

All those monkey chiefs flocked round the two brothers, Sugrīva, son of the sun-god, and Vāli, son of Indra, too; while others stood by the side of Nala, Nila, Hanumān and other monkey chiefs. (29—33) Endowed with the might of Garuḍa, they were all skilled in warfare and, while roaming about, killed all lions, tigers and big snakes (that confronted them). (34) The mighty and stout-armed Vāli, who possessed extraordinary prowess, protected with the might of his arms the

(aforesaid) bears, monkeys and long-tailed monkeys. (35) This globe with (all its) mountains, forests and oceans was overrun by the abovementioned heroes of diverse bodily structures and distinguished by various characteristic marks. (36) The earth was filled with those mighty leaders of monkey chiefs, who looked like a mass of clouds or like mountain-peaks and were endowed with a fearful body and aspect and had been born (only) to assist Śrī Rāma. (37)

Thus ends Canto Seventeen in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

अष्टादशः सर्गः

Canto XVIII

Advent of Śrī Rāma, Bharata and others; festivities in heaven as well as in Ayodhya; their investiture with the sacred thread; the arrival of Viśwāmitra

निर्वृत्ते तु क्रतौ तस्मिन् हयमेधे महात्मनः । प्रतिगृह्यामरा भागान् प्रतिजग्मुर्ग्रथागतम् ॥ १ ॥

समाप्तदीक्षानियमः पत्नीगणसमन्वितः । प्रविवेश पुरीं राजा सभृत्यबलवाहनः ॥ २ ॥

यथार्हं पूजितास्तेन राज्ञा च पृथिवीश्वराः । मुदिताः प्रययुर्देशान् प्रणम्य मुनिपुंगवम् ॥ ३ ॥

श्रीमतां गच्छतां तेषां स्वगृहाणि पुरात् ततः । बलानि राज्ञां शुभ्राणि प्रहृष्टानि चक्राशिरैः ॥ ४ ॥

गतेषु पृथिवीशेषु राजा दशरथः पुनः । प्रविवेश पुरीं श्रीमान् पुरस्कृत्य द्विजोत्तमान् ॥ ५ ॥

शान्तया प्रययौ सार्वभौममृष्यशृङ्गः सुपूजितः । अनुगम्यमानो राज्ञा च सानुयात्रेण धीमता ॥ ६ ॥

एवं विसृज्य तान् सर्वान् राजा सम्पूर्णमानसः । उवाच सुखितस्तत्र पुत्रोत्पत्तिं विचिन्तयन् ॥ ७ ॥

The celebrated Aśwamedha sacrifice, as well as that intended to procure male progeny, performed by the high-souled emperor, having been concluded, the immortals (who personally attended it) returned (even) as they had come, after receiving their (respective) shares (of the offerings made in the sacrifices). (1) Having completed the sacred vow (of chastity etc.) taken at the time of consecration, the king proceeded towards his capital accompanied by his wives and along with his servants, army and conveyances. (2) Having been honoured according to their (respective) rank by the emperor, who had (just) concluded his sacrificial performances, the kings too (that had assembled for the sacrifice) returned full of delight to their territories bowing low to Vasiṣṭha, R̥ṣyaśṅga, Vāmadeva and others (the

foremost of sages). (3) Clad in a white uniform (presented by the emperor) and greatly delighted, the troops of those glorious kings, (even) as the latter proceeded to their (respective) homes from that city (of Ayodhya), shone brightly. (4) The kings having dispersed, the glorious King Daśaratha (who had gone out in state to see them off) entered the city once more, placing the foremost of Brahmins (Vasiṣṭha and others) at his head. (5) Duly honoured and being followed (to some distance) by the wise king with his *entourage*, R̥ṣyaśṅga (too) departed with (his wife) Śāntā. (6) Having thus sent away all of them, and fully realized his ambition (of performing a horse-sacrifice), the king dwelt happily there (in his own capital), (eagerly) awaiting the birth of sons (to him). (7)

ततो यज्ञे समाप्ते तु ऋतूनां षट् समत्ययुः । ततश्च द्वादशे मासे चैत्रे नावमिके तिथौ ॥ ८ ॥
 नक्षत्रेऽदितिदैवत्ये स्वोच्चसंस्थेषु पञ्चसु । ग्रहेषु कर्कटे लग्ने वाक्पताविन्दुना सह ॥ ९ ॥
 प्रोद्यमाने जगन्नाथं सर्वलोकनमस्कृतम् । कौसल्याजनयद् रामं दिव्यलक्षणसंयुतम् ॥ १० ॥
 विष्णोरर्धं महाभागं पुत्रमैश्वराकनन्दनम् । लोहिताक्षं महाबाहुं रक्तोष्ठं दुन्दुभिस्वनम् ॥ ११ ॥
 कौसल्या शुशुभे तेन पुत्रेणामिततेजसा । यथा वरेण देवानामदितिर्वज्रपाणिना ॥ १२ ॥

In the meantime six seasons (each consisting of two months) rolled away after the sacrifice was over. Then on the ninth lunar day (of the bright fortnight) of Chaitra, the twelfth month after the conclusion of the sacrifices) when the asterism Punarvasu (presided over by Aditi) was in the ascendant and (as many as) five planets (viz. the Sun, Mars, Saturn, Jupiter and Venus) happened to be exalted (appeared in the zodiacal signs of Meṣa or Aries, Makara or Capricornus, Tulā or Libra, Karka or Cancer and Mīna or Pisces respectively) and Jupiter in conjunction with the Moon appeared in the zodiacal sign of Karka, mother Kausalyā (the eldest

wife of Daśaratha) gave birth to a highly blessed son named Śrī Rāma, who was (no other than) the Lord of the universe, the adored of all the (three) worlds, the delight of Ikṣvāku's race, who represented one-half of Lord Viṣṇu and was endowed with auspicious divine marks in that he had eyes tinged with red, possessed exceptionally long arms and ruddy lips and a voice resembling the sound of a kettle-drum. (8—11) Kausalyā shone brightly with that son possessed of immense glory (even) as Aditi (the mother of gods) with Indra (the wielder of a thunderbolt), the foremost of gods. (12)

भरतो नाम कैकेय्यां जज्ञे सत्यपराक्रमः । साक्षाद् विष्णोश्चतुर्भागः सर्वैः समुदितो गुणैः ॥ १३ ॥
 अथ लक्ष्मणशत्रुघ्नौ सुमित्राजनयत् सुतौ । वीरौ सर्वास्त्रकुशलौ विष्णोरर्धसमन्वितौ ॥ १४ ॥

पुष्ये जातस्तु भरतो मीनलग्ने प्रसन्नधीः । सार्पे जातौ तु सौमित्रौ कुलीरेऽभ्युदिते खौ ॥ १५ ॥
राज्ञः पुत्रा महात्मानश्चत्वारो जज्ञिरे पृथक् । गुणवन्तोऽनुरूपाश्च रुच्या प्रोष्ठपदोपमाः ॥ १६ ॥

(Next) through (the womb of) Kaikeyī (the youngest wife of King Daśaratha) was born Bharata, possessed of true valour, who actually represented a quarter of Lord Viṣṇu and was adorned with all (divine) virtues. (13) Sumitrā (the second wife of King Daśaratha) then gave birth to two (twin) sons, Lakṣmaṇa and Śatrughna, both valiant and skilled in the use of all (kinds of) missiles and (jointly) representing a portion (one-sixth) of Lord Viṣṇu. (14) Bharata of cheerful mind was born when the constellation Puṣya was in the

ascendant and the Sun had entered the zodiacal sign of Pisces; while the twin sons of Sumitrā were born when the constellation Āśleṣā was in the ascendant and the sun had reached the meridian, touching the zodiacal sign of Karka (Cancer). (15) The four high-souled sons of the emperor were born separately (though identical in essence). Endowed with (transcendental) virtues, they (all) resembled one another and vied with the four stars comprising the constellations Pūrvā Bhādrapadā and Uttarā Bhādrapadā in splendour. (16)

जगुः कलं च गन्धर्वा ननृतुश्चाप्सरोगणाः । देवदुन्दुभयो नेदुः पुष्पवृष्टिश्च खात् पतत् ॥ १७ ॥
उत्सवश्च महानासीदयोध्यायां जनाकुलः । रथ्याश्च जनसम्बाधा नटनर्तकसंकुलाः ॥ १८ ॥
गायनैश्च विराविण्यो वादनैश्च तथापरैः । विरेजुर्विपुलास्तत्र सर्वरत्नसमन्विताः ॥ १९ ॥
प्रदेयांश्च ददौ राजा सूतमागधवन्दिनाम् । ब्राह्मणेभ्यो ददौ वित्तं गोधनानि सहस्रशः ॥ २० ॥
अतीत्यैकादशाहं तु नामकर्म तथाकरोत् । ज्येष्ठं रामं महात्मानं भरतं कैकयीसुतम् ॥ २१ ॥
सौमित्रि लक्ष्मणमिति शत्रुघ्नमपरं तथा । वसिष्ठः परमप्रीतो नामानि कुरुते तदा ॥ २२ ॥

The Gandharvas sang melodiously and bebies of Apsarās (celestial nymphs) danced; nay, the kettle-drums of the gods sounded (of their own accord) and a shower of flowers dropped from the heavens. (17) There was great rejoicing marked with crowds of men in Ayodhya. Nay, the streets got crowded with actors and dancers and were marked with a great rush of men. (18) The extensive roads in Ayodhya, which were noisy with the sound of songsters and those who played on musical instruments as well as with that of others (such as the chanters of the Vedas, minstrels, bards and panegyrists)

and were strewn with all (kinds of) precious stones (thrown by the people in order to signify their admiration for their songs etc.), presented a gala appearance. (19) The king bestowed presents worth giving on the ballad-singers, bards and panegyrists and gave away riches and cows in thousands to Brahmans. (20) He further performed the naming ceremony (with respect to his sons) on completing eleven* days (after the birth of Lakṣmaṇa and Śatrughna or thirteen days after the advent of Śrī Rāma, which took place two days earlier). Supremely delighted the sage

* The Śruti says:—

क्षत्रियस्य द्वादशाहं सूतकम्

“The impurity of a Kṣatriya, occasioned by childbirth, lasts for twelve days.” And a Smṛti text says:—त्रयोदशे राज्ञां नामकरणम्. (The naming ceremony of Kṣatriya boys takes place on the thirteenth day.)

Vasiṣṭha (on behalf of the king) made the eldest, (an embodiment of) the Supreme Spirit, known by the name of 'Rāma', the son of Kaikeyī by that

of 'Bharata', the (first) son of Sumitrā by that of Lakṣmaṇa and the other by that of Śatrughna on that occasion. (21-22)

ब्राह्मणान् भोजयामास पौरजानपदानपि । अददद् ब्राह्मणानां च रत्नौघममलं बहु ॥ २३ ॥
 तेषां जन्मक्रियादीनि सर्वकर्माण्यकारयत् । तेषां केतुरिव ज्येष्ठो रामो रतिकरः पितुः ॥ २४ ॥
 बभूव भूयो भूतानां स्वयम्भूरिव सम्मतः । सर्वे वेदविदः शूराः सर्वे लोकहिते रताः ॥ २५ ॥
 सर्वे ज्ञानोपसम्पन्नाः सर्वे समुदिता गुणैः । तेषामपि महातेजा रामः सत्यपराक्रमः ॥ २६ ॥
 इष्टः सर्वस्य लोकस्य शशाङ्क इव निर्मलः । गजस्कन्धेऽश्वपृष्ठे च रथचर्यासु सम्मतः ॥ २७ ॥
 धनुर्वेदे च निरतः पितुः शुश्रूषणे रतः ।

The sage (on behalf of the emperor) fed the Brahmans of the capital as well as of the (entire) kingdom (of Kosala) and gave away to the (said) Brahmans a large heap of shining jewels. (23) He (further) caused to be performed (from time to time) with respect to the (four) princes all (purificatory) rites commencing from the Jātakarma (and ending with Upanayana or investiture with the sacred thread). The eldest of them, Śrī Rāma, proclaimed the greatness of his race like a flag and proved to be the delight of his father. (24) Again he was esteemed by (all) created beings as Brahmā

(the self-born). All the (four) princes turned out to be masters of the Vedas and (great) heroes, and all were intent upon doing good to the people. (25) All were endowed with wisdom and all were adorned with virtues. Śrī Rāma, however, was exceptionally glorious of them (all) and possessed of true (unfailing) prowess. (26) Like the full moon in a clear sky he was the beloved of all people and was esteemed in the art of riding on elephants and on horseback and in the (various) processes of driving a chariot. (27) He took delight in the science of archery and was devoted to the service of his father.

बाल्यात् प्रभृति सुस्निग्धो लक्ष्मणो लक्ष्मिवर्धनः ॥ २८ ॥
 रामस्य लोकरामस्य भ्रातुर्ज्येष्ठस्य नित्यशः । सर्वप्रियकरस्तस्य रामस्यापि शरीरतः ॥ २९ ॥
 लक्ष्मणो लक्ष्मिसम्बन्धो बहिःप्राण इवापरः । न च तेन विना निद्रां लभते पुरुषोत्तमः ॥ ३० ॥
 मृष्टमन्नमुपानीतमश्नाति नहि तं विना । यदा हि हयमारूढो मृगयां याति राघवः ॥ ३१ ॥
 अथैनं पृष्ठतोऽभ्येति सधनुः परिपालयन् । भरतस्यापि शत्रुघ्नो लक्ष्मणावरजो हि सः ॥ ३२ ॥
 प्राणैः प्रियतरो नित्यं तस्य चासीत् तथा प्रियः ।

Lakṣmaṇa, the promoter of fortune (of those who sought his protection), was ever deeply attached from his (very) infancy to his eldest brother, Śrī Rāma, the delight of the world. He gratified the latter in every way. Lakṣmaṇa, who was rich in splendour, was a second life as it were to Śrī Rāma, moving outside his body. Without him Śrī Rāma (the foremost of men) did not have even a wink of sleep, nor did he partake

of a dainty dish brought for him without Lakṣmaṇa. Whenever Śrī Rāma (the celebrated scion of Raghu) went out a-hunting, mounted on horseback, Lakṣmaṇa forthwith followed at his heels, armed with a bow (and arrows) and guarding him on all sides. Śatrughna, the younger brother of Lakṣmaṇa, was dearer to Bharata even than the latter's own life and Bharata likewise was ever dear to Śatrughna.

Kalyana Kalpataru



Rejoicings over the Advent of Śrī Rama and His Brothers

स चतुर्भिर्महाभागैः पुत्रैर्दशरथः प्रियैः ॥ ३३ ॥

बभूव परमप्रीतो देवैरिव पितामहः । ते यदा ज्ञानसम्पन्नाः सर्वे समुदिता गुणैः ॥ ३४ ॥

हीमन्तः कीर्तिमन्तश्च सर्वज्ञा दीर्घदर्शिनः । तेषामेवंप्रभावाणां सर्वेषां दीप्ततेजसाम् ॥ ३५ ॥

पिता दशरथो हृष्टो ब्रह्मा लोकाधिपो यथा । ते चापि मनुजव्याघ्रा वैदिकाध्ययने रताः ॥ ३६ ॥

पितृशुश्रूषणरता धनुर्वेदे च निष्ठिताः ।

The said King Daśaratha felt supremely delighted with his four highly blessed and beloved sons as Brahmā (the progenitor of the entire creation) with the gods (*viz.* Indra, Varuṇa, Yama and Kubera presiding over the four quarters). When they got enriched with wisdom, they were all adorned with virtues. (Nay) they were modest, glorious, all-knowing and far-sighted.

King Daśaratha, the father of them all,—who were possessed of such (unique) glory and luminous splendour,—felt rejoiced as Brahmā, the ruler of the universe. Those tigers among men too were attached to their Vedic studies, nay, devoted to the service of their parents, and were well-versed in the science of archery.

अथ राजा दशरथस्तेषां दारक्रियां प्रति ॥ ३७ ॥

चिन्तयामास धर्मात्मा सोपाध्यायः सबान्धवः । तस्य चिन्तयमानस्य मन्त्रिमध्ये महात्मनः ॥ ३८ ॥

अभ्यागच्छन्महातेजा विश्वामित्रो महामुनिः । स राज्ञो दर्शनाकाङ्क्षी द्वाराध्यक्षानुवाच ह ॥ ३९ ॥

शीघ्रमाख्यात मां प्राप्तं कौशिकं गाधिनः सुतम् । तच्छ्रुत्वा वचनं तस्य राज्ञो वेश्म प्रदुद्रुवुः ॥ ४० ॥

सम्भ्रान्तमनसः सर्वे तेन वाक्येन चोदिताः । ते गत्वा राजभवनं विश्वामित्रमृषिं तदा ॥ ४१ ॥

प्राप्तमावेदयामासुर्नृपायैश्वाकवे तदा । तेषां तद् वचनं श्रुत्वा सपुरोधाः समाहितः ॥ ४२ ॥

प्रत्युज्जगाम संहृष्टो ब्रह्माणमिव वासवः ।

Now (when their studies neared completion) King Daśaratha, whose mind was given to piety, deliberated with his family priests (the sages Vasiṣṭha and Vāmadeva) and relations (such as King Romapāda) about the princes' marriage. (Even) while that high-souled monarch was deliberating (on the subject) in the midst of his counsellors, the great sage Viśwāmitra, who was possessed of unique glory, arrived (at the palace of King Daśaratha). Seeking an audience with the king, he addressed the gate-keepers as follows:— (28-39) "Speak (to the king) about me, the sage Viśwāmitra (belonging

to the line of Kuśa), the son of Gādhi, having arrived (at his door)." Hearing the aforesaid utterance of the sage and spurred on by that command, all (of them) ran fast to the king's apartments with an awe-stricken mind. Reaching the royal apartments at once, they forthwith reported to King Daśaratha (belonging to the line of Ikṣvāku) the news of the sage Viśwāmitra having arrived (at the portals). Overjoyed to hear the aforesaid statement of theirs, the king, full of devotion, went forth to receive him along with his family priest (Vasiṣṭha). (even) as Indra would go to meet Brahmā.

स दृष्ट्वा ज्वलितं दीप्त्या तापसं संशितव्रतम् ॥ ४३ ॥

प्रहृष्टवदनो राजा ततोऽर्घ्यमुपहारयत् । स राज्ञः प्रतिगृह्यार्घ्यं शास्त्रदृष्टेन कर्मणा ॥ ४४ ॥

कुशलं चाव्ययं चैव पर्यपृच्छन्नराधिपम् । पुरे कोशे जनपदे बान्धवेषु सहृत्सु च ॥ ४५ ॥

कुशलं कौशिको राज्ञः पर्यपृच्छत् सुधार्मिकः । अपि ते संनताः सर्वे सामन्तरिपवो जिताः ॥ ४६ ॥

दैवं च मानुषं चैव कर्म ते साध्वनुष्ठितम् ।

वसिष्ठं च समागम्य कुशलं मुनिपुंगवः ॥ ४७ ॥

ऋषींश्च तान् यथान्यायं महाभाग उवाच ह । ते सर्वे हृष्टमनस्तस्य राज्ञो निवेशनम् ॥ ४८ ॥
विविशुः पूजितास्तेन निषेदुश्च यथार्हतः । अथ हृष्टमना राजा विश्वामित्रं महामुनिम् ॥ ४९ ॥

उवाच परमोदारो

हृष्टस्तमभिपूजयन् ।

Seeing the hermit of austere vows and burning with effulgence, the king with a most cheerful countenance there-upon offered (to him) water to wash his hands with. Accepting the water for washing the hands with and other attentions offered by the king with ceremony as enjoined by the scriptures, he duly inquired of the king after his health and prosperity. The exceedingly pious sage Viśwāmitra (also) duly inquired after the welfare of the king's capital, treasury, kingdom, relations and friends. He (then) said, "I hope all your vassals are fully submissive to you and your enemies subdued. (40-46) And are your duties (like

pouring oblations into the fire) in relation to gods and human beings (newcomers) duly discharged ?" Nay, meeting (embracing) in the proper order of sequence Vasistha and those (other) seers (Vāmādeva and so on) who were present there, he inquired after their welfare: so the tradition goes. Delighted in mind, they all (then) entered the court of the celebrated king (Daśaratha) and, received with attentions by him, took their seat according to their (respective) rank. Thrilled with joy the highly magnanimous king then spoke with a delighted mind to the great sage Viśwāmitra, glorifying him (as follows) :—

यथामृतस्य सम्प्रतिर्यथा वर्षमनूदके ॥ ५० ॥

यथा सदृशदारेषु पुत्रजन्माप्रजस्य वै । प्रणष्टस्य यथा लाभो यथा हर्षो महोदयः ॥ ५१ ॥
तथैवागमनं मन्ये स्वागतं ते महामुने । कं च ते परमं कामं करोमि किमु हर्षितः ॥ ५२ ॥
पात्रभूतोऽसि मे ब्रह्मन् दिष्ट्या प्राप्तोऽसि मानद । अद्य मे सफलं जन्म जीवितं च सुजीवितम् ॥ ५३ ॥
यस्माद् विप्रेन्द्रमद्राक्षं सुप्रभाता निशा मम । पूर्वं राजर्षिशब्देन तपसा द्योतितप्रभः ॥ ५४ ॥
ब्रह्मर्षित्वमनुप्राप्तः पूज्योऽसि बहुधा मया । तदद्भुतमभूद् विप्र पवित्रं परमं मम ॥ ५५ ॥
शुभक्षेत्रगतश्चाहं तव संदर्शनात् प्रभो । ब्रूहि यत् प्रार्थितं तुभ्यं कार्यमागमनं प्रति ॥ ५६ ॥
इच्छाम्यनुगृहीतोऽहं त्वदर्थपरिवृद्धये । कार्यस्य न विमर्शं च गन्तुमर्हसि सुव्रत ॥ ५७ ॥

कर्ता चाहमशेषेण दैवतं हि भवान् मम ।

मम चायमनुप्राप्तो महानभ्युदयो द्विज । तवागमनजः कृत्स्नो धर्मश्चानुत्तमो द्विज ॥ ५८ ॥

इति हृदयसुखं निशम्य वाक्यं श्रुतिसुखमात्मवता विनीतमुक्तम् ।

प्रथितगुणयशा गुणैर्विशिष्टः परमऋषिः परमं जगाम हर्षम् ॥ ५९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टादशः सर्गः ॥ १८ ॥

"I consider your advent precisely as welcome as securing nectar in one's own hands, as rainfall in a waterless tract, as the actual birth of a son, through a wife becoming oneself, to one without a child, as the recovery of a treasure irretrievably lost, or joy proceeding from a festive occasion, O great sage ! I wonder what supreme object of your desire I can delightfully

accomplish and how ! (47-52) You are deserving of (every) service from me and have called (at my door) through my good luck, O bestower of honour ! My birth stands fulfilled and my life is blessed today. (53) My night has culminated in a propitious sunrise in that I have seen the foremost of Brahmans (in you). Formerly distinguished by the appellation 'Rājārṣi' (a royal sage),

you have since earned the status of a Brahmarṣi (Brahman sage), your splendour having been brightened by your asceticism. You are (thus) worthy of adoration to me in many ways. Your visit (to me) has been wonderful in that it has proved to be highly purifying for me, O Brahman sage ! (54-55) Nay, by virtue of your (very) sight, O lord, I have visited (all) sacred places. (Pray) tell me what object is sought (to be accomplished) by you through your advent (to my capital). Favoured by you I wish to promote your cause. You need not entertain any doubt about the success of your mission, O sage of noble vows ! (56-57) I shall fully

accomplish your object; for (being an honoured guest) you are a (veritable) god to me. This is an occasion for great rejoicing come to me as well as to mine, O Brahman sage, and the highest religious merit proceeding from your visit has fallen to my lot in its entirety, O holy one !" (58) The great sage (Viśwāmitra), whose renown occasioned by his excellences had spread far and wide and who was distinguished by his virtues, experienced supreme delight on hearing the aforesaid prayer, which was not only pleasing to the heart but also to the ears, addressed as it was in polite words by the high-souled monarch. (59)

Thus ends Canto Eighteen in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

एकोनविंशः सर्गः

Canto XIX

King Daśaratha is stunned to hear the request of Viśwāmitra to send Śrī Rāma with him to dispose of the Rākṣasas that interfered with his sacred observances.

तच्छ्रुत्वा राजसिंहस्य वाक्यमद्भुतविस्तरम् । हृष्टरोमा महातेजा विश्वामित्रोऽभ्यभाषत ॥ १ ॥
 सदृशं राजशार्दूल तवैव भुवि नान्यतः । महावंशप्रसूतस्य वसिष्ठव्यपदेशिनः ॥ २ ॥
 यत् तु मे हृदतं वाक्यं तस्य कार्यस्य निश्चयम् । कुरुष्व राजशार्दूल भव सत्यप्रतिश्रवः ॥ ३ ॥
 अहं नियममातिष्ठे सिद्धयर्थं पुरुषर्षभ । नस्य विघ्नकरौ द्वौ तु राक्षसौ कामरूपिनौ ॥ ४ ॥
 व्रते तु बहुशुश्रूणं समाप्त्यां राक्षसाविमौ । मारीचश्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ ॥ ५ ॥
 तौ मांसरुधिरौघेण वेदिं तामभ्यवर्षताम् ।

Hearing the aforesaid speech of Daśaratha (a lion among kings), marked with uncommon length, the highly glorious sage Viśwāmitra replied (as follows), his hair standing on end:—(1) "What you have said is worthy of you alone and of none else on earth, O tiger among kings,—you who are descended of a great pedigree and enjoy the (proud) privilege of being instructed by the sage Vasiṣṭha ! (2) Make a resolve, O tiger among kings, to accomplish the purpose which stands

foremost in my heart, and which is just going to be expressed in (so many) words, and (thereby) prove true to your promise (made in verse 58 of the foregoing canto). (3) I stand consecrated for a sacrificial performance for the realization of my aim, O jewel among men ! Two ogres capable of taking any form at will interrupt the said performance in conjunction with their associates. (4) Towards its conclusion, when the sacred observance had been gone through in a large measure, how-

ever, these two notorious Rākṣasas, Mārīcha and Subāhu, who are not only possessed of (great) prowess but are highly trained (in the methods of

warfare), covered the sacrificial altar with a (large) volume of flesh and blood (dropped from the air).

अवधूते तथाभूते तस्मिन् नियमनिश्चये ॥ ६ ॥

कृतश्रमो निरुत्साहस्तस्माद् देशादपाक्रमे । न च मे क्रोधमुत्सृष्टुं बुद्धिर्भवति पार्थिव ॥ ७ ॥
तथाभूता हि सा चर्या न शापस्तत्र मुच्यते । स्वपुत्र राजशार्दूल रामं सत्यपराक्रमम् ॥ ८ ॥
काकपक्षधरं वीरं ज्येष्ठं मे दातुमर्हसि । शक्तो ह्येष मया गुप्तो दिव्येन स्वेन तेजसा ॥ ९ ॥
राक्षसा ये विकर्तारस्तेषामपि विनाशने । श्रेयश्चास्मै प्रदास्यामि बहुरूपं न संशयः ॥ १० ॥
त्रयाणामपि लोकानां येन ख्यातिं गमिष्यति । न च तौ राममासाद्य शक्तौ स्थातुं कथंचन ॥ ११ ॥

“My vow in connection with that sacred observance, which had well-nigh been completed as aforesaid, having (thus) been interrupted, I came away dispirited from that region, having achieved nothing beyond (fruitless) exertion. And there is no prompting in me to give vent to my wrath (in the form of an execration), O ruler of the earth ! (5-7) For such is (the character of) that observance: no execration can be uttered in the course of it. Be pleased (therefore) to place at my disposal, O tiger among kings, your

eldest and heroic son, Śrī Rāma, (who is) possessed of true (unfailing) prowess though (yet) a boy (adorned with side-locks of hair hanging over the temples after the fashion of the day). For, by virtue of his own transcendent glory and guarded by me, he is equal even to the extermination of (all) ogres that act in a hostile manner. Nay, I shall confer on him manifold boons whereby he will attain fame in all the three worlds: there is no doubt about it. And on coming face to face with Śrī Rāma the two ogres cannot stand in any case. (8-11)

न च तौ राघवादन्यो हन्तुमुत्सहते पुमान् । वीर्योत्सिक्तौ हि तौ पापौ कालपाशवशं गतौ ॥ १२ ॥
रामस्य राजशार्दूल न पर्याप्तौ महात्मनः । न च पुत्रगतं स्नेहं कर्तुमर्हसि पार्थिव ॥ १३ ॥
अहं ते प्रतिजानामि हतौ तौ विद्धि राक्षसौ । अहं वेद्मि महात्मानं रामं सत्यपराक्रमम् ॥ १४ ॥
वसिष्ठोऽपि महातेजा ये चेमे तपसि स्थिताः । यदि ते धर्मलाभं तु यशश्च परमं भुवि ॥ १५ ॥
स्थिरमिच्छसि राजेन्द्र रामं मे दातुमर्हसि । यद्यभ्यनुज्ञां काकुत्स्थ ददते तव मन्त्रिणः ॥ १६ ॥
वसिष्ठप्रमुखाः सर्वे ततो रामं विसर्जय । अभिप्रेतमसंसक्तमात्मजं दातुमर्हसि ॥ १७ ॥
दशरात्रं हि यज्ञस्य रामं राजीवलोचनम् । नात्येति कालो यज्ञस्य यथायं मम राघव ॥ १८ ॥

तथा कुरुष्व भद्रं ते मा च शोके मनः कृथाः ।

Nor can any man other than Rāma (a scion of Raghu) kill them. The two wicked fellows, who are proud of their prowess and have been caught in the noose of Death, are surely no match for the high-souled Rāma. You should not therefore allow your parental affection to prevail, O ruler of the earth ! (12-13) I give you my word (for it): take you the two ogres as killed. I know the high-souled Rāma as possessed of true (unfailing) prowess. (14) The highly

glorious sage Vasiṣṭha and (all) these who stand vowed to asceticism also know him (as such). If at all you seek the acquisition of religious merit as well as the highest renown for you on earth for all time to come, O king of kings, be pleased to make over Rāma to me. If all your counsellors with the sage Vasiṣṭha as their leader give their consent to you, O scion of Kakutṣtha (Purañjana), then let Rāma go (with me). Be pleased to hand over (to me)

your beloved son, the lotus-eyed Rāma, who (being grown up) is no longer deeply attached (to you), for (a period of) ten (days and) nights only in the interests of my sacrifice. Act in such

a way as to ensure that the period of my sacrificial performance is not exceeded, O scion of Raghu, and do not plunge your mind in grief. May good betide you !"

इत्येवमुक्त्वा धर्मात्मा धर्मार्थसहितं वचः ॥ १९ ॥

विरराम महातेजा विश्वामित्रो महामतिः । स तन्निशम्य राजेन्द्रो विश्वामित्रवचः शुभम् ॥ २० ॥

शोकैर्न महताऽऽविष्टश्चाल च मुमोह च । लब्धसंश्रुतस्तदोत्थाय व्यषीदत भयान्वितः ॥ २१ ॥

इति हृदयमनोविदारणं मुनिवचनं तदतीव शुश्रुवान् ।

नरपतिरभवन्महान् महात्मा व्यथितमनाः प्रचचाल चासनात् ॥ २२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकोनविंशः सर्गः ॥ १९ ॥

Having uttered these words, full of piety and truth, the highly intelligent sage Viśwāmitra, whose mind is given to righteousness and who is possessed of extraordinary glory, became silent. Obsessed with excessive grief to hear that righteous request of Viśwāmitra, the said emperor trembled and fainted too. Regaining his consciousness later on,

he got up and became sad, seized as he was with fear (of losing his eldest son). (15—21) The great king, magnanimous though he was, felt afflicted in mind (even) as he heard the aforesaid request of the sage, which was extremely agonizing to the heart and the mind, and fell down (unconscious) from his seat. (22)

Thus ends Canto Nineteen in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

विंशः सर्गः

Canto XX

Daśaratha declines to part with Śrī Rāma, thereby enraging Viśwāmitra.

तच्छ्रुत्वा राजशार्दूलो विश्वामित्रस्य भाषितम् । मुहूर्तमिव निस्संज्ञः संज्ञावादिदमब्रवीत् ॥ १ ॥

ऊनषोडशवर्षो मे रामो राजीवलोचनः । न युद्धयोग्यतामस्य पश्यामि सह राक्षसैः ॥ २ ॥

इयमशौहिणी सेना यस्याहं पतिरीश्वरः । अनया सहितो गत्वा योद्धाहं तैर्निशाचरैः ॥ ३ ॥

हमे शूराश्च विक्रान्ता भृत्या मेऽन्नविशारदाः । योग्या रक्षोगणैर्योद्धुं न रामं नेतुमर्हसि ॥ ४ ॥

अहमेव धनुष्पाणिर्गोप्ता समरमूर्धनि । यावत् प्राणान्धरिष्यामि तावद्योत्स्ये निशाचरैः ॥ ५ ॥

निर्विघ्ना व्रतचर्या सा भविष्यति सुरक्षिता । अहं तत्र गमिष्यामि न रामं नेतुमर्हसि ॥ ६ ॥

बालो ह्यकृतवियश्च न च वेत्ति बलाबलम् । न चान्नबलसंयुक्तो न च युद्धविशारदः ॥ ७ ॥

न चासौ रक्षसां योग्यः कृत्युद्धा हि राक्षसाः ।

Hearing the aforesaid request of Viśwāmitra, Daśaratha (a veritable tiger among kings) remained senseless as

it were for an hour or so and, regaining his consciousness (afterwards), spoke as follows:—(1) "My lotus-eyed Rāma is

less than sixteen years old (yet). I (therefore) do not perceive his capacity to contend with the Rākṣasas. (2) Here is my army, one Akṣauhiṇī* strong, whose maintainer and controller I am. Marching with it I shall (personally) wage war with those ogres. (3) These heroic and valiant retainers of mine are (all) skilled in the use of missiles (and other weapons) and are capable of fighting with hosts of ogres. But you should not take away Rāma. (4) I shall myself guard your sacrifice, bow in hand, and shall contend with the

Rākṣasas in the van of a battle so long as I breathe. (5) Fully guarded (by me), the pursuit of the aforesaid observance (by you) will be rid of (all) obstacles; (for) I shall go thither (in person). You should not (therefore) take away Rāma. (6) A child (yet) and untrained (in the science of warfare), he cannot estimate the strength or weakness of the enemy. He is neither equipped with the strength of missiles (and other weapons) nor skilled in warfare. (7) Besides he is no match for the Rākṣasas; for the ogres are given to treacherous fighting.

विप्रयुक्तो हि रामेण मुहूर्तमपि नोत्सहे ॥ ८ ॥

जीवितुं मुनिशार्दूल न रामं नेतुमर्हसि । यदि वा रावणं ब्रह्मन् नेतुमिच्छसि सुव्रत ॥ ९ ॥
चतुरङ्गसमायुक्तं मया सह च तं नय । षष्टिर्वर्षसहस्राणि जातस्य मम कौशिक ॥ १० ॥
कुच्छ्रेणोत्पादितश्चायं न रामं नेतुमर्हसि । चतुर्णामात्मजानां हि प्रीतिः परमिका मम ॥ ११ ॥
ज्येष्ठे धर्मप्रधाने च न रामं नेतुमर्हसि । किंवीर्या राक्षसास्ते च कस्य पुत्राश्च वै च ते ॥ १२ ॥
कथं प्रमाणाः कै चैतान् रक्षन्ति मुनिपुंगव । कथं च प्रतिकर्तव्यं तेषां रामेण रक्षसाम् ॥ १३ ॥
मामकैर्वा बलैर्ब्रह्मन् मया वा कृतयोधिनाम् । सर्वं मे शंस भगवन् कथं तेषां मया रणे ॥ १४ ॥
स्थानव्यं दुष्टभावाणां वीर्योत्सिक्ता हि राक्षसाः । तस्य तद् वचनं श्रुत्वा विश्वामित्रोऽभ्यभाषत ॥ १५ ॥

"Disunited from Rāma I cannot really survive even for an hour or so, O tiger among ascetics! You should not (therefore) take away Rāma. If, on the other hand, you are keen to take him (a scion of Raghu), O Brahman of noble vows, take him with me as well as with my army consisting of four parts (viz, elephants, chariots, cavalry and infantry). Sixty millennia have elapsed since I was born, O Viśwāmitra (born in the line of King Kuśa) and this boy has been begotten with (such) hardship (at this ripe old age). You ought not (therefore) to take away Rāma. Of (all) the four sons my supreme affection is truly speaking fastened on the eldest,

in whom piety is predominant. (Hence) you ought not to take away Rāma. Of what prowess are those Rākṣasas, and whose sons are they ? Again, who are they (by name) and of what size ? Nay, who protect them and how can resistance be offered to those Rākṣasas, given (as they are) to treacherous fighting, by Rāma or my forces or by myself, O holy Brahman ? Tell me everything, O venerable sage ! What position should be taken up by me on the battle-field opposite to those ogres of wicked intent ? For the Rākṣasas are proud of their prowess." Hearing his above-quoted speech the sage Viśwāmitra replied (as follows) :— (8—15)

पौलस्त्यवंशप्रपन्नो रावणो नाम राक्षसः । स ब्रह्मणा दत्तवरस्त्रैलोक्यं वाधते भृशम् ॥ १६ ॥
महाबलो महावीर्यो राक्षसैर्वहुभिर्वृतः । श्रूयते च महाराज रावणो राक्षसाधिपः ॥ १७ ॥

* An Akṣauhiṇī consists of 21,370 elephants, an equal number of chariots, 65,610 horses and 109,350 foot.

साक्षाद् वैश्रवणभ्राता पुत्रो विश्रवसो मुनेः । यदा न खलु यज्ञस्य विघ्नकर्ता महाबलः ॥ १८ ॥
तेन संचोदितौ तौ तु राक्षसौ च महाबलौ । मारीचश्च सुबाहुश्च यज्ञविघ्नं करिष्यतः ॥ १९ ॥

"There is an ogre, Rāvaṇa by name, descended in the line of the sage Pulastya (one of the nine mind-born sons of Brahmā, who are the procreators of the entire creation). Having been granted a boon (of immunity from death at the hands of all others except a human being) by Brahmā and followed by numerous Rākṣasas, and possessed of extraordinary strength and great prowess, he oppresses (all) the three worlds (heaven, earth and the intermediate region) to the utmost

degree. Nay, Rāvaṇa, the ruler of Rākṣasas, O great king, is (widely) known to be a son of the sage Viśravā (Pulastya's son) and a real (half-) brother of Kubera (the eldest son of Viśravā). When the mighty ogre does not personally interfere with a (particular) sacrifice (considering it below his dignity to interrupt a small undertaking), those two mighty ogres, Mārīcha and Subāhu, actually cause obstruction in that sacrifice even as directed by him." (16-19)

इत्युक्तो मुनिना तेन राजोवाच मुनिं तदा । नहि शक्तोऽस्मि संग्रामे स्थातुं तस्य दुरात्मनः ॥ २० ॥
स त्वं प्रसादं धर्मज्ञ कुरुष्व मम पुत्रके । मम चैवालपभाग्यस्य दैवतं हि भवान् गुरुः ॥ २१ ॥
देवदानवगन्धर्वा यक्षाः पतंगपन्नगाः । न शक्ता रावणं सोढुं किं पुनर्मानवा युधि ॥ २२ ॥
स तु वीर्यवतां वीर्यमादत्ते युधि रावणः । तेन चाहं न शक्तोऽस्मि संयोद्धुं तस्य वा बलैः ॥ २३ ॥
सबलो वा मुनिश्रेष्ठ सहितो वा ममात्मजैः । कथमप्यमरप्रख्यं संग्रामाणामकोविदम् ॥ २४ ॥
बालं मे तनयं ब्रह्मन् नैव दास्यामि पुत्रकम् । अथ कालेपमौ युद्धे सुतौ सुन्दोपसुन्दयोः ॥ २५ ॥
यज्ञविघ्नकरौ तौ ते नैव दास्यामि पुत्रकम् । मारीचश्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ ॥ २६ ॥
तयोरन्यतरं योद्धुं दास्यामि समुद्दगणः । अन्यथा त्वनुनेष्यामि भवन्तं सहबान्धवः ॥ २७ ॥

इति नरपतिजल्पनाद् द्विजेन्द्रं कुशिकसुतं सुमहान् विवेश मन्मुः ।
सुहुत इव मखेऽग्निराज्यसिक्तः समभवदुज्ज्वलितो महर्षिबहिः ॥ २८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे विंशः सर्गः ॥ २० ॥

Thus addressed by the aforesaid sage (Viśwāmitra), the king then replied to the hermit (as follows):—"I am not at all able to stand in an encounter with that evil-minded fellow. (20) Celebrated as you are, O knower of what is right, show you your favour to my juvenile son as well as to myself, of poor luck as I am (in not being able to carry out your behest); for you are a (veritable) god as well as worthy of adoration to me. (21) Not even gods, demons and Gandharvas (celestial musicians), Yakṣas, birds and reptiles are able to withstand Rāvaṇa on the battle-field; how then can men do so? (22) The said Rāvaṇa truly speaking takes away the prowess of the valiant on the battle-

field. I am therefore not capable of contending with him or with his forces, even though accompanied by my troops or united with my sons, O jewel among sages! I shall not therefore part in any case whatsoever with my juvenile and favourite son (Rāma), who looks like a god and is (altogether) unacquainted with wars, O holy Brahman! If Mārīcha and Subāhu, the two notorious sons of Sunda and Upasunda (respectively),—who are full of prowess and highly trained (as well) and appear as Death on the battle-field,—interfere with your sacrificial performance, I shall under no circumstance hand over my pet son (Rāma) to you. (23-26) I shall (personally) proceed with hosts of my relations to

give battle to either of the two. Otherwise with my relations I shall crave your indulgence (for my inability to comply with your behest)." (27) A fierce rage possessed (the mind of) Viśwāmitra (son of Gādhī, a scion of Kuśa), the foremost of Brahmans, as a

sequel to the above incoherent talk of Daśaratha (a ruler of men). Like a fire well fed with oblations and sprinkled over with ghee in the course of a sacrifice, the fire of anger (thus kindled) in (the mind of) Viśwāmitra (the eminent seer) grew violent (in no time). (28)

Thus ends Canto Twenty in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

The wrath of Viśwāmitra; the intercession of Vasiṣṭha
in favour of Viśwāmitra

तच्छ्रुत्वा वचनं तस्य स्नेहपर्याकुलाक्षरम् । समन्युः कौशिको वाक्यं प्रत्युवाच महीपतिम् ॥ १ ॥
पूर्वमर्थं प्रतिश्रुत्य प्रतिज्ञां हातुमिच्छसि । राघवाणामयुक्तोऽयं कुलस्यास्य विपर्ययः ॥ २ ॥
यदीदं ते क्षमं राजन् गमिष्यामि यथागतम् । मिथ्याप्रतिज्ञः काकुत्स्थस्य सुखी भव सुहृद्वृतः ॥ ३ ॥
तस्य रोषपरीतस्य विश्वामित्रस्य धीमतः । चचाल वसुधा कृत्स्ना देवानां च भयं महत् ॥ ४ ॥
व्रस्तरूपं तु विज्ञाय जगत् सर्वं महानृषिः । नृपतिं सुव्रतो धीरो वसिष्ठो वाक्यमब्रवीत् ॥ ५ ॥

Hearing the reply, quoted above, of Daśaratha, marked with faltering accents expressive of parental affection, Viśwāmitra (descended in the line of Kuśa), full of rage, made the following answer to the king:—(1) "Having first promised to grant the object solicited by me, you want to go back upon your word ! This (breach of promise) is unworthy of the scions of Raghu and will prove to be the ruin of this race. (2) If this is bearable to you, I shall return (even) as I came

(without taking Rāma with me). With your promise (thus) falsified, O scion of Kakutstha, remain at ease in the midst of your relations." (3) When Viśwāmitra, who was full of wisdom, was seized with fury, the whole earth shook and a grave fear entered the mind of gods. (4) Perceiving the entire world to be greatly alarmed indeed, the great and wise Ṛṣi Vasiṣṭha of noble vows addressed the following words to the king:—(5)

इक्ष्वाकूणां कुले जातः साक्षाद् धर्मं इवापरः । धृतिमान् सुव्रतः श्रीमान् न धर्मं हातुमर्हसि ॥ ६ ॥
त्रिषु लोकेषु विख्यातो धर्मात्मा इति राघवः । स्वधर्मं प्रतिपद्यस्व नाधर्मं वोढुमर्हसि ॥ ७ ॥
प्रतिश्रुत्य करिष्येति उक्तं वाक्यमकुर्वतः । इष्टापूर्तवधो भूयात् तस्माद् रामं विसर्जय ॥ ८ ॥
कृतास्त्रमकृतास्त्रं वा नैनं शक्यन्ति राक्षसाः । गुप्तं कुशिकपुत्रेण ज्वलनेनामृतं यथा ॥ ९ ॥

"Born in the line of the Ikṣvākus, you are the highest virtue personified as it were. Full of firmness and observing excellent vows as you do, Your Majesty ought not to abandon righteousness (in

the form of fidelity to your word). (6) A scion of Raghu (as you are), celebrated in (all) the three worlds as one whose mind is given to piety, resort to your innate character (fidelity to truth). You

ought not to embrace unrighteousness (in the form of breach of promise). (7) Loss of the merit that has accrued to you from sacrificial performances (culminating in a horse-sacrifice) and works of public utility (like the construction of wells etc.) will ensue if you fail to redeem the promise made (by you),

having (once) solemnly declared that you will do a thing. Therefore send Rāma (with him). (8) The ogres will not be able to overpower him, no matter whether he has mastered archery or not, so long as he is protected by Viśwāmitra (son of Gādhi, a scion of Kuśa) as nectar was guarded by (a belt* of) fire. (9)

एष विग्रहवान् धर्म एष वीर्यवतां वरः । एष विद्याधिको लोके तपसश्च परायणम् ॥ १० ॥
 एषोऽस्त्रान् विविधान् वेत्ति त्रैलोक्ये सचराचरे । नैनमन्यः पुमान् वेत्ति न च वेत्स्यन्ति केचन ॥ ११ ॥
 न देवा नर्षयः केचिन्नासुरा न च राक्षसाः । गन्धर्वयक्षप्रवराः सर्किनरमहोरगाः ॥ १२ ॥
 सर्वास्त्राणि कृशाश्वस्य पुत्राः परमधार्मिकाः । कौशिकाय पुरा दत्ता यदा राज्यं प्रशासति ॥ १३ ॥
 तेऽपि पुत्राः कृशाश्वस्य प्रजापतिसुतासुताः । नैकरूपा महावीर्या दीप्तिमन्तो जयावहाः ॥ १४ ॥
 जया च सुप्रभा चैव दक्षकन्ये सुमध्यमे । ते सूतेऽस्त्राणि शस्त्राणि शतं परमभास्वरम् ॥ १५ ॥
 पञ्चाशतं सुतौल्लेभे जया लब्धवरा वरान् । वधायासुरसैन्यानामप्रमेयानरूपिणः ॥ १६ ॥
 सुप्रभाजनयच्चापि पुत्रान् पञ्चाशतं पुनः । संहारान् नाम दुर्धर्षान् दुराक्रामान् बलीयसः ॥ १७ ॥

"Viśwāmitra is piety incarnate; he is the foremost of those endowed with prowess. He is superior in learning (to all) and is a great repository of asceticism. (10) He knows (the use of) the different types of missiles. In all the three worlds including the mobile and immobile creation inhabiting them no other man (than myself) knows him nor shall any (other) creatures know him, neither gods nor any Ṛsis nor the demons nor again the Rākṣasas nor the foremost of the Gandharvas and Yakṣas including the Kinnaras and great Nāgas. (11-12) All the missiles were (formerly)* born as the most pious sons of Kṛṣāśwa (a lord of created beings) and were gifted (by Lord Śiva) to Viśwāmitra while he ruled over a kingdom. (13) The aforesaid sons of Kṛṣāśwa, born (as they were) of the daughters of Dakṣa (another lord of

created beings), were possessed of varied forms, endowed with extraordinary prowess and full of splendour, and brought victory (to him who employed them in his service). (14) Jayā and Suprabhā, the two aforesaid daughters of Dakṣa, who were (both) possessed of well-proportioned limbs, gave birth to a hundred most effulgent missiles as well as (other) weapons. (15) (Of these) Jayā, who had secured a boon (to this effect), got fifty excellent sons, possessed of infinite glory and devoid of form, for the destruction of Asuric (diabolic) forces. (16) Suprabhā too brought forth fifty more sons, (who were) exceptionally powerful, hard to overpower, (nay) difficult (even) to assail, and (collectively) known by the name of Samhāras (destructive forces). (17)

तानि चास्त्राणि वेत्त्येव यथावत् कुशिकात्मजः । अपूर्वाणां च जनने शक्तो भूयश्च धर्मवित् ॥ १८ ॥
 तेनास्य मुनिमुख्यस्य धर्मज्ञस्य महात्मनः । न किञ्चिदस्त्वविदितं भूतं भव्यं च राघव ॥ १९ ॥
 एवंवीर्यो महातेजा विश्रामित्रो महायशः । न रामगमने राजन् संशयं गन्तुमर्हसि ॥ २० ॥
 तेषां निग्रहणे शक्तः स्वयं च कुशिकात्मजः । तव पुत्रहितार्थाय त्वामुपेत्याभियाचते ॥ २१ ॥

इति मुनिवचनात् प्रसन्नचित्तो रघुवृषभश्च मुमोद पार्थिवाग्र्यः ।
 गमनमभिरुचं राघवस्य प्रथितयशः कुशिकात्मजाय बुद्ध्या ॥ २२ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकविंशः सर्गः ॥ २१ ॥

"The son of Gādhī, present before you, who is conversant with the principles of righteousness, not only knows (the use of all) those missiles as one ought to but is also capable of evolving new ones. (18) Hence nothing relating to the past and the future is unknown. O scion of Raghu, to this high-souled jewel among the sages, who knows everything concerning Dharma (virtue). (19) Of such (extraordinary) might is the highly renowned and exceptionally glorious Viśwāmitra. You ought not (there-fore) to entertain any doubt about sending

Śrī Rāma (with him), O king ! (20) Though capable of punishing the Rākṣasas himself, it is for the sake of doing good to your son (Śrī Rāma) that the sage Viśwāmitra (son of Gādhī) has sought you and solicited him as a loan." (21) Delighted in mind by the aforesaid speech of the sage Vasiṣṭha, King Daśaratha (a jewel among the Raghus), the foremost of kings, whose fame was spread far and wide, felt rejoiced and mentally acquiesced in the act of sending Śrī Rāma (a scion of Raghu) in order to placate Viśwāmitra (son of Gādhī, a scion of Kuśa). (22)

Thus ends Canto Twenty-one in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

द्वाविंशः सर्गः

Canto XXII

King Daśaratha sends Śrī Rāma and Lakṣmaṇa with Viśwāmitra
 and the two princes receive initiation from the latter
 in the two mystic spells Balā and Atibalā.

तथा वसिष्ठे ब्रुवति राजा दशरथः स्वयम् । प्रहृष्टवदनो राममाजुहाव सलक्ष्मणम् ॥ १ ॥
 कृतस्वस्वयनं मात्रा पित्रा दशरथेन च । पुरोधसा वसिष्ठेन मङ्गलैरभिमन्त्रितम् ॥ २ ॥
 स पुत्रं मूर्ध्न्युपाग्राय राजा दशरथस्तदा । ददौ कुशिकपुत्राय सुप्रीतेनान्तरात्मना ॥ ३ ॥
 ततो वायुः सुखस्पर्शो नीरजस्को ववौ तदा । विश्वामित्रगतं रामं दृष्ट्वा राजीवलोचनम् ॥ ४ ॥
 पुष्पवृष्टिर्महत्यासीद् देवदुन्दुभिनिःस्वनैः । शङ्खदुन्दुभिनिर्घोषः प्रयाते तु महात्मनि ॥ ५ ॥

While Vasiṣṭha was speaking as aforesaid, King Daśaratha with an exceptionally cheerful countenance personally called Śrī Rāma along with Lakṣmaṇa (knowing as he did that the two were inseparable). (1) Smelling the head of his son (as a token of affection), after he had been blessed by his mother (Queen Kausalyā) as well as by his father, King Daśaratha, and consecrated by Vasiṣṭha, the family priest, by means of benedictory Vedic texts, King Daśaratha then committed

him to the care of Viśwāmitra (son of Gādhī) with an extremely delighted mind. (2-3) Seeing the lotus-eyed Rāma following Viśwāmitra at that moment, a breeze delightful to the touch and free from dust began to blow at once. (4) Even as the high-souled Rāma was about to depart there was a shower of flowers (from the heavens) and a loud blast of conches and beating of kettle-drums (in the capital), accompanied by the sound of celestial drums. (5)

विश्वामित्रो यथावग्रे ततो रामो महायशः । काकपक्षधरो धन्वी तं च सौमित्रिरन्वगात् ॥ ६ ॥
 कलापिनौ धनुष्पाणी शोभयानौ दिशो दश । विश्वामित्रं महात्मानं त्रिशीर्षाविव पन्नगौ ॥ ७ ॥
 अनुजग्मतुरक्षुद्रौ पितामहमिवाश्विनौ । अनुयातौ श्रिया दीप्तौ शोभयन्तावनिन्दितौ ॥ ८ ॥
 तदा कुशिकपुत्रं तु धनुष्पाणी स्वलंकृतौ । बद्धगोधाङ्गुलिघ्राणौ खड्गवन्तौ महाद्युतौ ॥ ९ ॥
 कुमारौ चारुवपुषौ भ्रातरौ रामलक्ष्मणौ । अनुयातौ श्रिया दीप्तौ शोभयेतामनिन्दितौ ॥ १० ॥
 स्थाणुं देवमिवाचिन्त्यं कुमारविव पाबकी ।

Viśwāmitra walked in the van and the highly renowned Rāma, adorned with side-locks and armed with a bow, followed next; while Lakṣmaṇa (son of Sumitrā) followed the latter. (6) Equipped each with a pair of quivers, bow in hand, and illuminating the ten directions (viz, the four quarters, the four corners intervening the quarters, the upper and the lower directions) the two high-souled princes, who were devoted to the sage and were resplendent with glory and were irreproachable (in every way), and looked like a pair of three-headed serpents (the two quivers appearing like two additional heads), followed the noble-minded Viśwāmitra even as the (twin-gods) Aświnikumāras

(the physicians of gods) would accompany Brahmā (the progenitor of the entire creation)—adding lustre to the sage. (7-8) Following at his heels the two juvenile and irreproachable brothers, Rāma and Lakṣmaṇa,—who carried a bow in their hand, were duly adorned (with jewels), (nay) who had gloves of iguana skin fastened about their fingers and were (further) armed with a sword, who were possessed of great splendour and charming limbs and were radiant with glory,—added to the lustre of Viśwāmitra (a scion of Kuśika) as the two boys Skanda and Viśākha (born of the fire-god) would adorn the immortal Lord Śiva, who is beyond (all) conception.

अभ्यर्धयोजनं गत्वा सरय्वा दक्षिणे तटे ॥ ११ ॥

रामेति मधुरां वाणीं विश्वामित्रोऽभ्यभाषत । गृहाण वत्स सलिलं मा भूत् कालस्य पर्ययः ॥ १२ ॥
 मन्त्रग्रामं गृहाण त्वं बलामतिबलां तथा । न श्रमो न ज्वरो वा ते न रूपस्य विपर्ययः ॥ १३ ॥
 न च सुप्तं प्रमत्तं वा धर्षयिष्यन्ति नैर्ऋताः । न बाह्वोः सदृशो वीर्ये पृथिव्यामस्ति कश्चन ॥ १४ ॥
 त्रिषु लोकेषु वा राम न भवेत् सदृशस्तव । बलामतिबलां चैव पठतस्तात राघव ॥ १५ ॥
 न सौभाग्ये न दक्षिण्ये न ज्ञाने बुद्धिनिश्चये । नोत्तरे प्रतिवक्तव्ये समो लोके तवानघ ॥ १६ ॥
 एतद्विद्याद्वयं लब्धे न भवेत् सदृशस्तव । बला चातिबला चैव सर्वज्ञानस्य मातरौ ॥ १७ ॥
 क्षुत्पिपासे न ते राम भविष्येते नरोत्तम । बलामतिबलां चैव पठतस्तात राघव ॥ १८ ॥
 विद्याद्वयमधीयाने यशश्चाथ भवेद् भुवि । पितामहसुते ह्येते विद्ये तेजस्समन्विते ॥ १९ ॥
 प्रदातुं तव काकुत्स्थ सदृशस्त्वं हि पार्थिव । कामं बहुगुणाः सर्वे त्वय्येते नात्र संशयः ॥ २० ॥
 तपसा सम्भृते चैते बहुरूपे भविष्यतः ।

Having walked to a distance of about twelve miles along the southern bank of Sarayu, the sage Viśwāmitra addressed the (following) sweet words:—
 "Rāma, sip (a little) water; let there be no loss of time. (9-12) Receive you from me with Lakṣmaṇa instruction

in) the chain of Mantras known by the name of Balā and the other known as Atibalā. (By recourse to them) you will have no fatigue nor fever nor will your loveliness be (ever) marred (by old age etc.). (13) Nor will the ogres (born of Nirṛti, the goddess of death

and variously regarded as the wife of Adharma or as a daughter of Adharma and Himsā) overpower you even when you are asleep or careless (having omitted, for instance, to rinse your mouth, say, after evacuating your bladder), none on earth will equal you in the prowess of arms. (14) Nay, so long as you (continue to) mutter the (spells known by the names of) Balā and Atibalā, none will prove to be a match for you in all the three worlds, O Rāma ! (15) None in the world will be your equal, O sinless one, either in good fortune or in prowess or in wisdom or in the judgment of your intellect or (again) in counter-arguments. (16) When the two aforementioned spells have been received (learnt) by you, none will compare with you (in any virtue whatsoever); for Balā and Atibalā are the sources of all wisdom (inasmuch as they dispel hunger and thirst etc., which dull

one's intellect and thereby make one forget whatever he has learnt). (17) So long as you (continue to) repeat Balā as well as Atibalā hunger and thirst, O Rāma, will never be felt by you, O jewel among men ! (18) So long as you go on muttering the two spells your renown will spread over the (entire) globe; for these two spells are the daughters of Brahmā (the creator) and are full of efficacy. (19) I feel inclined to impart (the knowledge of) these spells to you, O scion of Kakutstha; for you are fit to receive them, O prince ! Even though all the manifold virtues referred to (in verses 13 to 19) above already exist in you—there is no doubt about it, the two spells mentioned above will grow many times more efficacious when duly grasped by you, (who are) asceticism personified (being the goal of all austerities). ”

ततो रामो जलं स्पृष्ट्वा प्रहृष्टवदनः शुचिः ॥ २१ ॥

प्रतिजग्राह ते विद्ये महर्षेर्भावितात्मनः । विद्यासमुदितो रामः शुशुभे भीमविक्रमः ॥ २२ ॥

सहस्ररश्मिर्भगवान् शरदीव दिवाकरः । गुरुकार्याणि सर्वाणि नियुज्य कुशिकात्मजे ।

ऊषुस्तां रजनीं तत्र सरय्यां समुखं त्रयः ॥ २३ ॥

दशरथनृपसूनुसत्तमाभ्यां तृणशयनेऽनुचिते तदोषिताभ्याम् ।

कुशिकमुत्तवचोऽनुलालिताभ्यां सुखमिव सा विवभौ विभावरी च ॥ २४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्वाविंशः सर्गः ॥ २२ ॥

Sipping water, Śrī Rāma, who is all-pure (by nature), received with a most cheerful countenance (initiation in) the aforesaid two spells from that great sage (Viśwāmitra) of purified mind. Equipped with (the knowledge of) the aforesaid spells, Śrī Rāma of terrible prowess shone like the glorious sun, casting innumerable rays, in autumn. Viśwāmitra (son of Gādhi) having taught (to Śrī Rāma

and Lakṣmaṇa) all the duties that one owes to a teacher, all the three spent the night with ease on the bank of the Sarayu there. (20—23) To Śrī Rāma and Lakṣmaṇa (the two jewels among the sons of King Daśaratha), who, even though they lay there on a bed of straw, unworthy of princes, were fondled all along by the words of Viśwāmitra (son of Gādhi), that night appeared delightful indeed. (24)

Thus ends Canto Twenty-two in the Bāla-Kāṇḍa of the glorious Rāmayaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Night-long sojourn of Śrī Rāma and Lakṣmaṇa with Viśwāmitra in a holy hermitage at the confluence of the Gangā and the Sarayu

प्रभातायां तु शर्वर्यौ विश्वामित्रो महामुनिः । अभ्यभाषत काकुत्स्थौ शयानौ पर्णसंस्तरे ॥ १ ॥
कौसल्या सुप्रजा राम पूर्वा संध्या प्रवर्तते । उत्तिष्ठ नरशार्दूल कर्तव्यं दैवमाह्निकम् ॥ २ ॥
तस्यर्षेः परमोदारं वचः श्रुत्वा नरोत्तमौ । स्नात्वा कृतोदकौ वीरौ जपतुः परमं जपम् ॥ ३ ॥
कृताह्निकौ महावीर्यौ विश्वामित्रं तपोधनम् । अभिवाद्यातिसंहृष्टौ गमनायाभितस्थतुः ॥ ४ ॥

The night having all but culminated in dawn, the great sage Viśwāmitra spoke (as follows) to Śrī Rāma and Lakṣmaṇa (the two scions of Kakutstha), lying on a bed of dry leaves (mixed with straw):—(1) "Kausalyā is blessed with a worthy son (in you), O Rāma! The morning twilight has set in. (Therefore) get up, O tiger among men! Contemplation on the Deity and the daily routine of duties (making for the purification of the body) have to be gone through." (2) Hearing the exceedingly gentle admonition of the celebrated sage (Viśwāmitra), the two heroes (Śrī Rāma and Lakṣmaṇa), the foremost among men, performed their

ablutions and, having offered oblations of water (to the sun-god), muttered the most sacred text (the Gāyatrī*, than which there is no holier text). (3) Having concluded their morning devotions (viz, the Sandhyā prayers, Brahma-Yajña or recitation of portions of the Vedas and other sacred texts as an offering to Ṛṣis, forming part of the five major Yajñas, fetching pieces of wood for being offered to the sacred fire, and so on) and saluting Viśwāmitra, rich in asceticism, the two exceptionally valiant princes (Śrī Rāma and Lakṣmaṇa) felt extremely delighted and stood before the latter, ready to proceed (further). (4)

तौ प्रयान्तौ महावीर्यौ दिव्यां त्रिपथगां नदीम् । ददृशाते ततस्तत्र सरय्वाः संगमे शुभे ॥ ५ ॥
तत्राश्रमपदं पुण्यमृषीणां भावितात्मनाम् । बहुवर्षसहस्राणि तप्यतां परमं तपः ॥ ६ ॥
तं दृष्ट्वा परमप्रीतौ राघवौ पुण्यमाश्रमम् । ऊचतुस्तं महात्मानं विश्वामित्रमिदं वचः ॥ ७ ॥
कस्यायमाश्रमः पुण्यः को न्वस्मिन् वसते पुमान् । भगवच्छ्रोतुमिच्छावः परं कौतूहलं हि नौ ॥ ८ ॥
तयोस्तद् वचनं श्रुत्वा प्रहस्य मुनिपुंगवः । अत्रवीच्छ्रूयतां राम यस्यायं पूर्वं आश्रमः ॥ ९ ॥

While moving onward from that spot (where they had broken their journey overnight), the two very mighty princes sighted the divine river Gangā, which (flows through heaven, earth and the subterranean regions and thus) takes a threefold course near its well-known and blessed confluence with the Sarayu. (5) There they (further) beheld the holy site of the hermitages of Ṛṣis of purified mind, that had been practising the

highest form of asceticism for (the past) many thousand years. (6) Supremely delighted to behold that sacred abode of hermits, Śrī Rāma and Lakṣmaṇa (the two scions of Raghu) addressed the following prayer to the celebrated Viśwāmitra of noble mind:—(7) "Whose holy hermitage is this? What personage, we ask you, dwells in it? We both desire to hear this; for great is our curiosity (in this behalf),

* The scripture tells us:—न गायत्र्याः परं जप्यम्.

O venerable sir !'' (8) Hearing the aforesaid submission of the two brothers, Viśwāmitra (the foremost of

hermits) heartily laughed and said, "Hear, O Rāma, of him whose former residence this is. (9)

कंदर्पो मूर्तिमानासीत् काम इत्युच्यते बुधैः । तपस्यन्तमिह स्थाणुं नियमेन समाहितम् ॥ १० ॥
 कुतोद्वाहं तु देवेशं गच्छन्तं समरुद्रणम् । धर्षयामास दुर्मेधा हुंकृतश्च महात्मना ॥ ११ ॥
 अवध्यातश्च रुद्रेण चक्षुषा रघुनन्दन । व्यशीर्यन्त शरीरात् स्वात् सर्वगात्राणि दुर्मतेः ॥ १२ ॥
 तत्र गात्रं हतं तस्य निर्दग्धस्य महात्मनः । अशरीरः कुतः कामः क्रोधाद् देवेश्वरेण ह ॥ १३ ॥
 अनङ्ग इति विख्यातस्तदाप्रभृति रावव । स चाङ्गविषयः श्रीमान् यत्राङ्गं स मुमोच ह ॥ १४ ॥
 तस्यायमाश्रमः पुण्यस्तस्येमे मुनयः पुरा । शिष्या धर्मपरा वीर तेषां पापं न विद्यते ॥ १५ ॥
 इहाद्य रजनीं राम वसेम शुभदर्शन । पुण्ययोः सरितोर्मध्ये श्वस्तरिष्यामहे वयम् ॥ १६ ॥
 अभिगच्छामहे सर्वे शुचयः पुण्यमाश्रमम् । इह वासः परोऽस्माकं सुखं वत्स्यामहे निशाम् ॥ १७ ॥
 स्नाताश्च कृतजप्याश्च हुतहव्या नरोत्तम ।

Kandarpa (the god of love), who is (also) spoken of by the wise as Kāma (Cupid), was endowed with a (living) form (in the past). (On one occasion) the foolish fellow was bold enough to assail (with shafts of love) Lord Śiva, the suzerain Lord of gods,—who had been performing austerities in this (very) hermitage and remained uninterruptedly absorbed in deep meditation,—while He was after having married going out along with the (entire) host of the (forty-nine) wind-gods (in order to meet Goddess Pārvatī), and Love was (thereupon) snubbed with a roar (in the form of the sound 'hum') by the high-souled Lord. (10-11) He was further reproached by Lord Rudra (the god of destruction) with His (third) eye, O scion of Raghu, and (lo !) all the limbs of the evil-minded fellow dropped off from his body. (12) (It was) on that occasion (that) the limbs of the haughty fellow, consumed through the wrath of Lord Śiva (the

suzerain Lord of gods) disappeared and it was in this way that Kāma was rendered bodiless. (13) Thereafterward he came to be widely known by the name of Ananga (bodiless), O scion of Raghu, and the tract of land where that glorious being shed his embodied state became known as the Anga territory: so the tradition goes. (14) This holy hermitage belongs to Him and these sages (practising austerities here at present) have been His disciples in the past. As such they are devoted to piety and no sin exists in them, O Rāma ! (15) Let us halt for this night in this hermitage, hemmed in by the two holy streams, O Rāma of handsome looks; tomorrow we shall cross the Ganga. (16) Let us all enter the holy hermitage when we are purified (by bath etc.). Our sojourn here will be most welcome and we shall happily spend the night here after we have bathed, muttered our prayers and poured oblations into the sacred fire, O jewel among men !''

तेषां संवदतां तत्र तपोदीर्घेण चक्षुषा ॥ १८ ॥
 विज्ञाय परमप्रीता मुनयो हर्षमागमन् । अर्घ्यं पाद्यं तथाऽऽतिथ्यं निवेद्य कुशिकात्मजे ॥ १९ ॥
 रामलक्ष्मणयोः पश्चादकुर्वन्नतिथिक्रियाम् । सत्कारं समनुप्राप्य कथाभिरभिरञ्जयन् ॥ २० ॥
 यथार्हमजपन् संध्यामृषयस्ते समाहिताः । तत्र वासिभिरानीता मुनिभिः सुव्रतैः सह ॥ २१ ॥
 न्यवसन् सुसुखं तत्र कामाश्रमपदे तथा ।
 कथाभिरभिरामाभिरभिरामौ नृपात्मजौ । रमयामास धर्मात्मा कौशिको मुनिपुंगवः ॥ २२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रयोविंशः सर्गः ॥ २३ ॥

While they were talking together (as aforesaid) there (outside the hermitage), the sages (dwelling in the hermitage), felt supremely delighted to discover their presence with their eyes that had attained a long range (clairvoyance) through askesis, and experienced a thrill of joy. Having offered to Viśwāmitra water to wash his hands and feet with and extending their hospitality to him, they subsequently offered hospitality to Śrī Rāma and Lakṣmaṇa (too). Having received attentions (in return from Viśwāmitra as well as from Śrī Rāma and Lakṣmaṇa), they regaled them with stories (etc.). (17-20) At dusk

(when day and night meet) the aforesaid Rṣis (including Viśwāmitra and his pupils, Śrī Rāma and Lakṣmaṇa) muttered the Gāyatrī-Mantra according to their ability* with a calm and collected mind. Taken by the sages of holy vows dwelling in that hermitage with them, Viśwāmitra and his two pupils stayed most comfortably on that site of the hermitage associated with the name of Kāma; while Viśwāmitra (a scion of kuśa), the foremost of ascetics, whose mind is given to piety, entertained the two charming princes with delightful stories. (21-22)

Thus ends Canto Twenty-three in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

चतुर्विंशः सर्गः

Canto XXIV

An account of the Sarayu given by Viśwāmitra; some facts relating to the ogress Tāṭakā revealed and hints given about killing her

ततः प्रभाते विमले कृताह्निकमरिंदमौ । विश्वामित्रं पुरस्कृत्य नद्यास्तीरमुपागतौ ॥ १ ॥
 ते च सर्वे महात्मानो मुनयः संशितव्रताः । उपस्थाय शुभां नावं विश्वामित्रमथानुवन् ॥ २ ॥
 आरोहतु भवान् नावं राजपुत्रपुरस्कृतः । अरिष्टं गच्छ पन्थानं मा भूत् कालस्य पर्ययः ॥ ३ ॥
 विश्वामित्रस्तथेत्युक्त्वा तानृषीन् प्रतिपूज्य च । ततार सहितस्ताभ्यां सरितं सागरंगमाम् ॥ ४ ॥
 तत्र शुश्राव वै शब्दं तोयसंरम्भवर्धितम् । मध्यमागम्य तोयस्य तस्य शब्दस्य निश्चयम् ॥ ५ ॥
 ज्ञातुकामो महातेजाः सह रामः कनीयसा । अथ रामः सरिन्मध्ये पप्रच्छ मुनिपुंगवम् ॥ ६ ॥
 वारिणो भिद्यमानस्य किमयं तुमुलो ध्वनिः । राघवस्य वचः श्रुत्वा कौतूहलसमन्वितम् ॥ ७ ॥
 कथयामास धर्मात्मा तस्य शब्दस्य निश्चयम् ।

Placing in the forefront Viśwāmitra, who had (just) finished his daily routine (of morning devotions), the two brothers, who were capable of subduing their enemies, arrived at the bank of the river (Ganga). (1) Getting an excellent boat (to ferry them across), all the high-souled sages of austere vows, mentioned above, forthwith spoke to Viśwāmitra

(as follows):—(2) "Board you the boat followed by the king's sons and (having crossed the river) proceed on your journey at an auspicious moment. Let there be no loss of time." (3) Saying "Amen!" and returning the salutations of those seers (assembled to see them off) with honour, Viśwāmitra, accompanied by the two brothers, began to cross the river

* The maximum Japa that one is expected to do after his Sandhyā prayers is one thousand repetitions, the moderate number is one hundred, while ten is the irreducible minimum—
 सहस्रपरमां देवीं शतमध्यां दशावराम्.

Ganga (hastening to meet the ocean). (4) Reaching the middle of the stream, the highly glorious Rāma along with Lakṣmaṇa (the younger of the two) distinctly heard on the river a noise enhanced by the agitation caused by the striking of waves against one another, and felt eager to know the definite cause of the noise. In mid stream Śrī Rāma

presently questioned (in the following words) Viśvāmitra (the foremost of hermits):—(5-6) " What is the cause of this tumultuous noise (ostensibly) proceeding from a volume of water striking against another ? " Hearing the inquiry of Śrī Rāma, marked with curiosity, the sage (whose mind is given to piety) stated (as follows) the definite cause of that noise :—

कैलासपर्वते राम मनसा निर्मितं परम् ॥ ८ ॥

ब्रह्मणा नरशार्दूल तेनेदं मानसं सरः । तस्मात् सुखाव सरसः सायोध्यामुपगूहते ॥ ९ ॥
 सरःप्रवृत्ता सरयूः पुण्या ब्रह्मसरश्च्युता । तस्यायमतुलः शब्दो जाह्नवीमभिवर्तते ॥ १० ॥
 वारिसंक्षोभजो राम प्रणामं नियतः कुरु । ताभ्यां तु तावुभौ कृत्वा प्रणाममतिधार्मिकौ ॥ ११ ॥
 तीरं दक्षिणमासाद्य जग्मतुर्लघुविक्रमौ । स वनं घोरसंकाशं दृष्ट्वा नरवरात्मजः ॥ १२ ॥
 अविप्रहतमैश्वराकः पप्रच्छ मुनिपुंगवम् । अहो वनमिदं दुर्गं क्षित्तिलकागणसंयुतम् ॥ १३ ॥
 भैरवैः श्वापदैः कीर्णं शकुन्तैर्दारुणारवैः । नानाप्रकारैः शकुनैर्वाश्यद्भिर्भैरवस्वनैः ॥ १४ ॥
 सिंहव्याघ्रवराहैश्च वारणैश्चापि शोभितम् । धवाश्वकर्णककुभैर्वित्वतिन्दुकपाटलैः ॥ १५ ॥
 संकीर्णं बदरीभिश्च किं न्विदं दारुणं वनम् । तमुवाच महातेजा विश्वामित्रो महामुनिः ॥ १६ ॥
 श्रूयतां वत्स काकुत्स्थ यस्यैतद् दारुणं वनम् । एतौ जनपदौ स्फीतौ पूर्वमास्तां नरोत्तम ॥ १७ ॥
 मलदाश्च करुषाश्च देवनिर्माणनिर्मितौ । पुरा वृत्रवधे राम मलेन समभिष्टुतम् ॥ १८ ॥
 क्षुधा चैव सहस्राक्षं ब्रह्महत्या समाविशत् । तमिन्द्रं मलिनं देवा ऋषयश्च तपोधनाः ॥ १९ ॥
 कलशैः स्नापयामासुर्मलं चास्य प्रमोचयन् । इह भूभ्यां मलं दत्त्वा देवाः कारुषमेव च ॥ २० ॥
 शरीरजं महेन्द्रस्य ततो हर्षं प्रपेदिरे । निर्मलो निष्करुषश्च शुद्ध इन्द्रो यथाभवत् ॥ २१ ॥
 ततो देशस्य सुप्रीतो वरं प्रादादनुत्तमम् । इमौ जनपदौ स्फीतौ ख्यातिं लोके गमिष्यतः ॥ २२ ॥
 मलदाश्च करुषाश्च ममाङ्गमलधारिणौ । साधु साध्विति तं देवाः पाकशासनमब्रुवन् ॥ २३ ॥
 देशस्य पूजां तां दृष्ट्वा कृतां शक्रेण धीमता । एतौ जनपदौ स्फीतौ दीर्घकालमरिंदम ॥ २४ ॥
 मलदाश्च करुषाश्च मुदिता धनधान्यतः ।

" There exists, O Rāma, on Mount Kailāsa a great lake created by Brahmā (the creator) with his mind, hence it is known by the name of Mānasa (born of the mind), O tiger among men ! A river named Sarayu,—so called because it has its source in a lake (सरसो यौति or याति) and hallowed in that it has flowed from a lake created by Brahmā,—emanated from that lake. It encircles Ayodhya (on all sides except the south). This sound, which has no parallel, proceeds from the violent commotion caused by (the onrush of) its waters (even) as it rushes to meet

the Jāhnavī (Ganga, so called because it was drunk off by the sage Jahnu, whose sacrificial grounds were inundated by it, and was later released by him through his ears). Offer salutation (to the two rivers where they meet) with a concentrated mind, O Rāma ! " Offering salutation to the two streams (united with one another) and reaching the southern bank (of the Ganga), the two brothers, exceptionally pious (as they were), proceeded (on their onward journey) with quick paces (along with Viśvāmitra). Beholding a forest of terrible aspect and unfrequented (by men),

Śrī Rāma (the son of a king, the foremost of men), a scion of Ikṣvāku, questioned (as follows) Viśwāmitra (a jewel among sages) :—“Oh this forest is difficult of access ! It is swarmed with crickets and infested by fierce beasts of prey and vultures raising harsh notes and various (other) kinds of birds uttering fierce cries. (7—14) What could possibly be this fearful forest graced with lions, tigers and boars, as well as with elephants, and thickly set with Dhavas, Aśwakarnas, Kakubhas (Arjunas), Bilvas, Tindukas, Pāṭalas and jujubes ?” The great sage Viśwāmitra, possessed as he was of exceptional glory, replied to him (as follows) :—(15-16) “Hear, O darling, of the being to whom this forest belongs, O Rāma ! Here (on this land), O jewel among men, there existed in the former days two prosperous kingdoms, the Malada and the Karuṣa (by name), brought into existence by the effort of gods. In the ancient times, when the demon Vṛtra was killed in battle (by Indra), the sin of killing a Brahman laid hold of Indra (distinguished by a thousand eyes), who was (accordingly) overcome with impurity

and hunger. The gods and the Rṣis rich in askesis bathed the aforesaid Indra, impure as he was (through sin), with jars (full of water of the holy Ganga further consecrated by the utterance of sacred texts) and washed off his impurity (thereby). Depositing the impurity as well as the (pangs of) hunger fallen off from the body of the great Indra in this (tract of) land, the gods derived joy thereby. And Indra (for his part) was completely rid of his impurity and hunger. (17—21) Highly pleased (at this) Indra thereupon conferred the following superb boon on the two tracts of land :—“These two stretches of land, that have imbibed my impurity, will grow prosperous and will be known in the world by the names of Malada and Karuṣa.” Seeing that honour conferred on those tracts of land by the wise Indra, the gods (for their part) applauded the celebrated Indra (the chastiser of the demon Pāka) in the words “Well done ! good !” For a considerable (length of) time, O subduer of foes, these two territories, Malada and Karuṣa, thenceforward continued to be prosperous, and rich in wealth and food-grains.

कस्यचित्त्वथ कालस्य यक्षिणी कामरूपिणी ॥ २५ ॥

बलं नागसहस्रस्य धारयन्ती तदा ह्यभूत् । ताटका नाम भद्रं ते भार्या सुन्दस्य धीमतः ॥ २६ ॥
 मारीचो राक्षसः पुत्रो यस्याः शक्रपराक्रमः । वृत्तबाहुर्महाशीर्षो विपुलस्यतनुर्महान् ॥ २७ ॥
 राक्षसो भैरवाकारो नित्यं त्रासयते प्रजाः । इमौ जनपदौ नित्यं विनाशयति राघव ॥ २८ ॥
 मलदांश्च करुषांश्च ताटका दुष्टचारिणी । सेयं पन्यानमावृत्य वसत्यत्यर्धयोजने ॥ २९ ॥
 अत एव च गन्तव्यं ताटकाया वनं यतः । स्वबाहुबलमाश्रित्य जहीमां दुष्टचारिणीम् ॥ ३० ॥
 मन्त्रियोगादिमं देशं कुरु निष्कण्टकं पुनः । नहि कश्चिदिमं देशं शक्तो ह्यागन्तुमीदृशम् ॥ ३१ ॥

यक्षिण्या घोरया राम उत्सादितमसहया ।

एतत् ते सर्वमाख्यातं यथैतद् दारुणं वनम् । यक्ष्या चोत्सादितं सर्वमद्यापि न निवर्तते ॥ ३२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुर्विंशः सर्गः ॥ २४ ॥

Now, when some time had elapsed (since the aforesaid incident), there appeared (in this region), so the tradition goes, a Yakṣa woman, Tāṭakā by name, capable of assuming any form at will

and possessing at the (very) time of her birth the might of a thousand elephants, who is the wife of the wise Sunda, may good betide you, and whose son, the ogre Mārīcha, possesses the strength of

Indra and is endowed with round arms, a large head, an enormous mouth and a colossal body. The mighty Rākṣasa, who has a terrible form, is a perennial source of terror to the people; while Tāṭakā, who conducts herself like a wicked woman, constantly ravages these two principalities of Malada and Karuṣa, O scion of Raghu ! As such she lives in an area of twelve miles obstructing the road. (22—29) For this very reason let us proceed in the quarter where exists the forest of Tāṭakā. Relying on the might of your own arms, make

short work of this ogress of wicked conduct. (30) Under my order make this realm thornless as before. None is really speaking able to visit this land, though so holy and beautiful, tormented as it is by the terrible Yakṣa woman, who has grown (so) intolerable. In this way has been told (by me) everything (that you asked, viz.) how this forest looks (so) fearful, how the entire region has been laid waste by the Yakṣa woman and how she does not desist from her nefarious activities even to this day. (31-32)

Thus ends Canto Twenty-four in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

पञ्चविंश सर्गः

Canto XXV

Questioned by Śrī Rāma, Viśwāmitra tells him more about the birth of Tāṭakā, of her marriage with Sunda, as well as about the birth of Mārīcha as a result of their union, and how the latter was subjected to an execration by the sage Agastya, and finally urges Śrī Rāma to despatch the ogress.

अथ तस्याप्रमेयस्य मुनेर्वचनमुत्तमम् । श्रुत्वा पुरुषशार्दूलः प्रत्युवाच शुभां गिरम् ॥ १ ॥
अल्पवीर्या यदा यक्षी श्रूयते मुनिपुंगव । कथं नागसहस्रस्य धारयत्यबला बलम् ॥ २ ॥
इत्युक्तं वचनं श्रुत्वा रात्रवस्यामितौजसः । हर्षयञ्जलक्षण्या वाचा सलक्ष्मणमरिंदमम् ॥ ३ ॥
विश्वामित्रोऽब्रवीद् वाक्यं शृणु येन बलोकटा । वरदानकृतं वीर्यं धारयत्यबला बलम् ॥ ४ ॥

Hearing the noble utterance of the celebrated Viśwāmitra, possessed of immeasurable glory, Śrī Rāma (a tiger among men) forthwith asked the following sweetly-worded question:—(1) "When Tāṭakā (the Yakṣa woman) is known (from what you say) to be a female (proverbially lacking in strength), O jewel among hermits, she must (presumably) be of poor might. How (then) does she wield the strength of a thousand elephants ?" (2)

Hearing the aforesaid question of Śrī Rāma (a scion of Raghu), possessed of infinite strength, Viśwāmitra addressed the (following) reply to the former, who was capable of chastising the enemy, gladdening him along with Lakṣmaṇa by his bland speech:—"Hear the reason why she is richly endowed with strength. Though a frail woman (by birth), she wields (extraordinary) strength conferred by a boon (granted in her favour). (3-4)

पूर्वमासीन्महायक्षः सुकेतुर्नाम वीर्यवान् । अनपत्यः शुभाचारः स च तेपे महत्तपः ॥ ५ ॥
 पितामहस्तु सुप्रीतस्तस्य यक्षपतेस्तदा । कन्यारत्नं ददौ राम ताटकां नाम नामतः ॥ ६ ॥
 ददौ नागसहस्रस्य बलं चास्याः पितामहः । न त्वेव पुत्रं यक्षाय ददौ चासौ महायशाः ॥ ७ ॥
 तां तु बालां विवर्धन्तीं रूपयौवनशालिनीम् । जम्भपुत्राय सुन्दाय ददौ भार्या यशस्विनीम् ॥ ८ ॥
 कस्यचित् त्वथ कालस्य यक्षी पुत्रं व्यजायत । मारीचं नाम दुर्धर्षं यः शापाद् राक्षसोऽभवत् ॥ ९ ॥

Formerly there was a great and powerful Yakṣa, Suketu by name, who was issueless, though of virtuous conduct. He therefore practised great austerities (with intent to please Brahmā). Highly gratified even in the course of his austerities, Brahmā (the progenitor of the entire creation, which sprang from his mind-born sons) gave him an excellent daughter, Tāṭakā by name: so the tradition goes. (5-6) Brahmā further vouchsafed to her the strength of a thousand elephants. The illustrious Brahmā, however, did not deliberately grant a son to the Yakṣa (obviously

thinking that a son of the kind desired by him would prove a great scourge to the world). (7) Suketu for his part gave away as wife that glorious girl, rich in comeliness of form and (exuberance of) youth, (even) while she was growing apace to womanhood, to Sunda, son of Jambha, (who, being a demon, was qualified to marry a Yakṣa girl, both being demigods). (8) Now after some time Tāṭakā (the Yakṣa girl) actually gave birth to a son, Mārīcha by name, who was hard to overcome and who turned to be an ogre (living on raw flesh) under a curse. (9)

सुन्दे तु निहते राम अगस्त्यमृषिसत्तमम् । ताटका सह पुत्रेण प्रधर्षयितुमिच्छति ॥ १० ॥
 भक्षार्थं जातसंरम्भा गर्जन्ती साभ्यधावत । आपतन्तीं तु तां दृष्ट्वा अगस्त्यो भगवानृषिः ॥ ११ ॥
 राक्षसत्वं भजस्वेति मारीचं व्याजहार सः । अगस्त्यः परमामर्षस्ताटकामपि शप्तवान् ॥ १२ ॥
 पुरुषादीं महायक्षीं विकृता विकृतानना । इदं रूपं विहायाशु दारुणं रूपमस्तु ते ॥ १३ ॥
 सैषा शापकृतामर्षा ताटका क्रोधमूर्च्छिता । देशमुत्सादयत्येनमगस्त्याचरितं शुभम् ॥ १४ ॥
 एनां रात्रव दुर्वृत्तां यक्षीं परमदारुणाम् । गोब्राह्मणहितार्थाय जहि दुष्टपराक्रमाम् ॥ १५ ॥
 नह्येनां शापसंशुष्टां कश्चिदुत्सहते पुमान् । निहन्तुं त्रिषु लोकेषु त्वामृते रघुनन्दन ॥ १६ ॥
 नहि ते स्त्रीवधकृते घृणा कार्या नरोत्तम । चातुर्वर्ण्यहितार्थं हि कर्तव्यं राजसूनुना ॥ १७ ॥
 नृशंसमनृशंसं वा प्रजारक्षणकारणात् । पातकं वा सदोषं वा कर्तव्यं रक्षता सदा ॥ १८ ॥
 राज्यभारनियुक्तानामेव धर्मः सनातनः । अधर्म्यां जहि काकुत्स्थ धर्मो ह्यस्यां न विद्यते ॥ १९ ॥

Sunda having been killed (by the sage Agastya by means of a curse), O Rāma, Tāṭakā along with her son sought to kill Agastya, the foremost of Ṛṣis. (10) Her rage having been excited, she (as well as Mārīcha) ran towards the sage in order to devour him. Seeing her rushing (towards him), Agastya, the mighty Ṛṣi, however, said to Mārīcha, "Attain the state of an ogre !" Full of extreme anger the aforesaid Agastya cursed Tāṭakā too in the following words) :— (11-12) "Dropping

this comely form at once, get transformed into an ugly man-eating ogress with a mis-shapen countenance, a great Yakṣa woman as you are ! Let your personality assume a cruel aspect." (13) Her indignation having been aroused by the execration, the afore-said Tāṭakā, thus transformed and bewildered with anger, ravages this holy tract (once) trodden by Agastya. (14) For the good of the cows and the Brahmans, O Rāma, get rid of this most cruel Yakṣa woman of evil conduct and

pervented valour. (15) No man in (all) the three worlds other than you dare kill this woman, made formidable by a curse, O scion of Raghu ! (16) No disgust should be felt by you for the act of killing a woman, O jewel among men ! For in the interest of the four grades of society (even) a cruel deed has in any case to be perpetrated by a Kṣatriya prince as

well as an act which is anything but cruel. For the protection of the people even that which is sinful or wrong must invariably be done by one whose duty it is to protect. (17-18) Such is the eternal duty of those charged with the onus of administration. Make short work of the impious woman, O scion of Kakutstha; for there exists no righteousness in her. (19)

श्रूयते हि पुरा शक्रो विरोचनसुतां नृप । पृथिवीं हन्तुमिच्छन्तीं मन्थरामभ्यसूदयत् ॥ २० ॥
विष्णुना च पुरा राम भृगुपत्नीं पतिव्रता । अनिन्द्रं लोकमिच्छन्तीं काव्यमाता निबूदिता ॥ २१ ॥
एतैश्चान्यैश्च बहुभी राजपुत्रैर्महात्मभिः ।
अधर्मसंहिता नार्यो हताः पुरुषसत्तमैः । तस्मादेनां घृणां त्यक्त्वा जहि मच्छासनान् नृप ॥ २२ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चविंशः सर्गः ॥ २५ ॥

"It is heard that in the former days Indra killed Mantharā, daughter of Virochana (son of Prahlāda), who desired to destroy the earth, O protector of men ! (20) Again, the wife of the sage Bhṛgu and the mother of Śukrāchārya (the well-known preceptor of the demons), who, though devoted to her husband, desired to see the

world bereft of Indra, was disposed of by Lord Viṣṇu* in the past, O Rāma ! (21) Women characterized by impiety were killed by (all) these as well as by many other high-souled Kṣatriya princes, who were the foremost of men. Therefore, shaking off (all) tenderness, despatch her by my command, O protector of men !" (22)

Thus ends Canto Twenty-five in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

पडविंशः सर्गः

Canto XXVI

Śrī Rāma kills Tāṭakā.

मुनेर्वचनमक्लीवं श्रुत्वा नरवरात्मजः । राघवः प्राञ्जलिभूत्वा प्रत्युवाच दृढव्रतः ॥ १ ॥
पितुर्वचननिर्देशात् पितुर्वचनगौरवात् । वचनं कौशिकस्येति कर्तव्यमविशङ्कया ॥ २ ॥
अनुशिष्टोऽस्म्ययोध्यायां गुरुमध्ये महात्मना । पित्रा दशरथेनाहं नावज्ञेयं हि तद्वचः ॥ ३ ॥
सोऽहं पितुर्वचः श्रुत्वा शासनाद् ब्रह्मवादिनः । करिष्यामि न संदेहस्ताटकावधमुत्तमम् ॥ ४ ॥
गोब्राह्मणहितार्थाय देशस्य च हिताय च । तव चैवाप्रमेयस्य वचनं कर्तुमुद्यतः ॥ ५ ॥

* We read in the Matsya-Purāṇa (Discourse XLVII) how during the absence of her son, Śukra, who had gone out to practise austerities, the demons, hard pressed by the heavenly army, sought the wife of Bhṛgu for protection and how the latter, who accordingly tried to destroy the gods including Lord Viṣṇu, was subsequently killed by Lord Viṣṇu at the request of Indra.



Deliverance of Tadakā

Hearing the utterance of the sage (Viśwāmitra), which was anything but cowardly, Prince Rāma (a scion of Raghu), firm of resolve as he was, replied (as follows) with joined palms:— (1) "In the midst of (other) elders at Ayodhya I was instructed by my high-souled father, King Daśaratha, in the following words:— 'In pursuance of the instructions of your father conveyed in his (actual) words and out of respect for your father's word the command of Viśwāmitra (a scion of Kuśa) must be carried out (by you) without (any) scruple.' His admonition

(therefore) should on no account be ignored (by me). (2-3) Having heard the (aforesaid) exhortation of my father and in obedience to the command of an exponent of the Vedas (in you) I shall accordingly discharge my foremost duty in the form of killing (the ogress) Tāṭakā: there is no doubt about it. (4) For the purpose of doing good to the cows and the Brahmans and in the interest of this region as well as in your (own) interest (in the shape of your gratification) I am prepared to do your bidding, possessed as you are of immeasurable glory." (5)

एवमुक्त्वा धनुर्मध्ये बद्ध्वा मुष्टिमरिंदमः । ज्याघोषमकरोत् तीव्रं दिशः शब्देन नादयन् ॥ ६ ॥
तेन शब्देन विवस्तास्ताटकावनवासिनः । ताटका च सुसंकुद्धा तेन शब्देन मोहिता ॥ ७ ॥
तं शब्दमभिनिध्याय राक्षसी क्रोधमूर्च्छिता । श्रुत्वा चाभ्यद्रवत् क्रुद्धा यत्र शब्दो विनिस्सृतः ॥ ८ ॥
तां दृष्ट्वा राघवः क्रुद्धां विकृतां विकृताननाम् । प्रमाणेनातिवृद्धां च लक्ष्मणं सोऽभ्यभाषत ॥ ९ ॥
पश्य लक्ष्मण यक्षिण्या भैरवं दारुणं वपुः । भिद्येरन् दर्शनादस्या भीरुणां हृदयानि च ॥ १० ॥
एतां पश्य दुराधर्मा मायाबलसमन्विताम् । विनिवृत्तां करोम्यद्य हृतकर्णाग्रनासिकाम् ॥ ११ ॥
नह्येनागुत्सहे हन्तुं स्त्रीस्वभावेन रक्षिताम् । वीर्यं चास्या गतिं चैव हन्यामिति हि मे मतिः ॥ १२ ॥

Saying so and clenching his (left) fist around the middle of his bow, Śrī Rāma (who was capable of taming his enemy) produced a sharp twang, making the quarters resound with the noise. (6) The dwellers in the forest haunted by Tāṭakā (viz, the followers of Tāṭakā) were terrified by that sound; while Tāṭakā, (who was) stunned (in the first instance) by that sound, got terribly enraged. (7) The ogress was overwhelmed with wrath on hearing that sound and, having heard it, rushed angrily in the direction whence the sound had emanated. (8) Seeing her enraged and deformed with a misshapen countenance and monstrous in size, the celebrated Śrī Rāma (a scion

of Raghu) addressed Lakṣmaṇa (as follows):—(9) "Behold, O Lakṣmaṇa, the formidable and fearful body of the Yakṣa woman; the hearts of the timorous will break at her (very) sight. (10) See how I put her to flight today once she has been deprived of her ears and the tip of her nose, even though she is difficult to subdue and equipped with the power of Māyā (deceit). (11) I do not really feel inclined to kill her, protected (as she is) by her womanhood. Let me put an end to her prowess (capacity to worst others) as well as to her power of motion (by depriving her of her hands and feet and thereby rendering her incapable of further devastation): such indeed is my resolve." (12)

एवं ब्रुवाणे रामे तु ताटका क्रोधमूर्च्छिता । उद्यम्य बाहुं गर्जन्ती राममेवाभ्यधावत् ॥ १३ ॥
विश्वामित्रस्तु ब्रह्मर्षिर्हुकारेणाभिभर्त्स्य ताम् । स्वस्ति राघवयोरस्तु जयं चैवाभ्यभाषत ॥ १४ ॥
उद्धुन्वाना रजो घोरं ताटका राघवाबुधौ । रजोमेघेन महता मुहूर्ते सा व्यमोहयत् ॥ १५ ॥
ततो मायां समास्थाय शिलावर्षेण राघवौ । अवाकिरत् सुमहता ततश्चुक्रोध राघवः ॥ १६ ॥

शिलावर्षे महत् तस्याः शरवर्षेण रात्रवः । प्रतिवार्योपधावन्त्याः करौ चिच्छेद पत्रिभिः ॥ १७ ॥
 ततश्छिन्नभुजां श्रान्तामभ्याशे परिगर्जतीम् । सौमित्रिकरोत् क्रोधाद्भुतकर्णाग्रनासिकाम् ॥ १८ ॥
 कामरूपधरा सा तु कृत्वा रूपाण्यनेकशः । अन्तर्धानं गता यक्षी मोहयन्ती स्वमायया ॥ १९ ॥
 अश्मवर्षे विमुञ्चन्ती भैरवं विचचार सा ।

Even while Śrī Rāma was speaking thus (to Lakṣmaṇa), Tātākā, overwhelmed with anger, rushed towards Rāma himself, lifting up her arms and roaring. (13) Threatening her with the sound of 'hum', the Brahman sage Viśwāmitra, however, exclaimed saying - "Good luck to the two scions of Raghu !" and further raised a shout of "Victory !" (14) Raising plentiful dust, the said Tātākā perplexed both the scions of Raghu with a huge cloud of dust for an hour or so. (15) Then, falling back upon conjuring tricks, she covered the two scions of Raghu with a tremendous shower of rocks. Thereupon Śrī Rāma (a scion of Raghu) flew into a rage. (16)

Parrying the copious shower of rocks sent down by her with a (counter-) shower of shafts, Śrī Rāma cut off her arms with arrows (even) as she came running towards him. (17) Then out of anger Lakṣmaṇa (son of Sumitrā, the second wife of Daśaratha) deprived her of her ears and the tip of her nose while she was roaring close by exhausted with her arms severed. (18) Assuming numerous forms, the said Yakṣa woman, however, capable as she was of taking any form at will, went out of sight, mystifying the two brothers by her conjuring tricks. (19) Pouring a terrible shower of rocks she freely moved about (hither and thither).

ततस्तावश्मवर्षेण कीर्यमाणौ समन्ततः ॥ २० ॥
 दृष्ट्वा गाविसुतः श्रीमानिदं वचनमब्रवीत् । अलं ते घृणया राम पापैषा दुष्टचारिणी ॥ २१ ॥
 यज्ञविघ्नकरी यक्षी पुरा वर्धेत मायया । बध्यतां तावदेवैषा पुरा संध्या प्रवर्तते ॥ २२ ॥
 रक्षांसि संध्याकाले तु दुर्धर्षाणि भवन्ति हि । इत्युक्तः स तु तां यक्षीमश्मदृष्ट्याभिवर्षिणीम् ॥ २३ ॥
 दर्शयन्शब्दवेचित्वं तां सरोध स सायकैः । सा रुद्धा बाणजालेन मायाबलसमन्विता ॥ २४ ॥
 अभिदुद्राव काकुत्स्थं लक्ष्मणं च विनेदुषी । तामापतन्तीं देगेन विक्रान्तामशनीमिव ॥ २५ ॥
 शरेणोरसि विव्याध सा पपात ममार च । तां हतां भीमसंकाशां दृष्ट्वा सुरपतिस्तदा ॥ २६ ॥
 साधु साध्विति काकुत्स्थं सुराश्चाप्यभिपूजयन् ।

Seeing them being covered by a shower of stones on all sides, the glorious Viśwāmitra (son of Gādhi) tendered the following advice to them:— "Have done with your tenderness, O Rāma ! This sinful Yakṣa woman of wicked conduct, interfering as she does with sacrificial performances, should be got rid of even before she gains strength through her conjuring tricks. The twilight is (fast) approaching there. (20—22) For in the evening, really speaking, the ogres are hard to overcome." Showing his skill in hitting a target (not visible to the eye) with the help of the sound coming from it, the celebrated Śrī Rāma, thus addressed

(by Viśwāmitra), impeded that notorious Yakṣa woman, who was covering them with a shower of stones, with (his own) arrows. Intercepted with a network of arrows the ogress, equipped as she was with the power of conjuring tricks, ran roaring towards Śrī Rāma (a scion of Kakutstha) and Lakṣmaṇa. Śrī Rāma hit her in the breast with a shaft as she came rushing like a thunderbolt discharged with force (by Indra), with the result that she fell down and expired. Seeing her, (so) terrible of aspect, dead, Indra (the ruler of gods) as well as the (other) gods applauded Śrī Rāma (a scion of Kakutstha), saying "Well done ! Bravo !!"

उवाच परमप्रोतः सहस्राक्षः पुरंदरः ॥ २७ ॥

सुराश्च सर्वे संहृष्टा विश्वामित्रमथाब्रुवन् । मुने कौशिके भद्रं ते सेन्द्राः सर्वे मरुद्गणाः ॥ २८ ॥
तोषिताः कर्मणानेन स्नेहं दर्शय राघवे । प्रजापतेः कृशाश्वस्य पुत्रान् सत्यपराक्रमान् ॥ २९ ॥
तपोबलभूतो ब्रह्मन् राघवाय निवेदय । पात्रभूतश्च ते ब्रह्मंस्तवानुगमने रतः ॥ ३० ॥
कर्तव्यं सुमहत् कर्म सुराणां राजसूनुना । एवमुक्त्वा सुराः सर्वे जग्मुर्हृष्टा विहायसम् ॥ ३१ ॥
विश्वामित्रं पूजयन्तस्ततः संध्यां प्रवर्तते । ततो मुनिवरः प्रीतस्ताटकावधतोषितः ॥ ३२ ॥
मूर्ध्नि राममुपाग्राय इदं वचनमब्रवीत् । इहाद्य रजनीं राम वसाम शुभदर्शन ॥ ३३ ॥
श्वः प्रभाते गमिष्यामस्तदाश्रमपदं मम । विश्वामित्रवचः श्रुत्वा दृष्टो दशरथात्मजः ॥ ३४ ॥

उवास रजनीं तत्र ताटकाया वने सुखम् ।

मुक्तशपं वनं तच्च तस्मिन्नेव तदाहनि । रमणीयं विवभ्राज यथा चैत्ररथं वनम् ॥ ३५ ॥
निहत्य तां यक्षसुतां स रामः प्रशस्यमानः सुरसिद्धसंघैः ।
उवास तस्मिन् मुनिना सहैव प्रभातवेलां प्रतिबोध्यमानः ॥ ३६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये अदिकाव्ये बालकाण्डे षड्विंशः सर्गः ॥ २६ ॥

Highly pleased, the thousand-eyed Indra (the demolisher of strongholds) as well as all the gods, extremely delighted, presently said to Viśwāmitra (as follows) :—"May good betide you, O Viśwāmitra (a scion of Kuśa) ! All the hosts of gods including Indra (their ruler) stand gratified with this feat. (Please) show your affection towards Śrī Rāma (a scion of Raghu). Impart to Śrī Rāma (the knowledge of) the missiles presided over by the sons of Kṛśāśwa—a lord of created beings—possessed of unfailing prowess and wielding (great) might acquired through austerities. He is worthy of receiving your favour and is devoted to your service, O holy Brahman ! (23—30) A very great object of gods is going to be accomplished by the prince (Śrī Rāma)." Saying so all the gods disappeared into the heavens, extolling Viśwāmitra, and then the twilight set in. Lovingly smelling the crown of the head of Śrī

Rāma, Viśwāmitra (the foremost of hermits), who felt consoled by the death of Tāṭakā, then addressed the following words (to Śrī Rāma) :—"Let us spend this night here, O good-looking Rāma. ! Next morning at sunrise we shall proceed to the site of my well-known hermitage." Pleased to hear the words of Viśwāmitra, Śrī Rāma (son of Daśaratha) happily spent the night in that forest, (which had so long been) the haunt of Tāṭakā. Nay, the aforesaid forest, instantly rid of molestation that very day, shone brightly like the delightful grove of Chaitraratha (belonging to Kubera and existing in his capital, Alakā). (31—35) Having disposed of the aforesaid Tāṭakā (the daughter of a Yakṣa) and being applauded by hosts of gods and Siddhas, the celebrated Śrī Rāma halted (for the night) in the forest in the company of the sage, being awakened (by the latter) towards sunrise. (36)

Thus ends Canto Twenty-six in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of
Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तविंशः सर्गः

Canto XXVII

Gratified with the death of Tāṭakā, Viśwāmitra imparts to
Śrī Rāma the knowledge of the various missiles.

अथ तां रजनीमुष्य विश्वामित्रो महायशः । प्रहस्य राघवं वाक्यमुवाच मधुरस्वरम् ॥ १ ॥
परितुष्टोऽस्मि भद्रं ते राजपुत्र महायशः । प्रीत्या परमया युक्तो ददाम्यस्त्राणि सर्वशः ॥ २ ॥
देवापुरगणान् वापि सगन्धर्वोरगान् भुवि । यैरमित्रान् प्रसह्याजौ वशीकृत्य जयिष्यसि ॥ ३ ॥
तानि दिव्यानि भद्रं ते ददाम्यस्त्राणि सर्वशः । दण्डचक्रं महद् दिव्यं तव दास्यामि राघव ॥ ४ ॥
धर्मचक्रं ततो वीर कालचक्रं तथैव च । विष्णुचक्रं तथात्युग्रमैन्द्रं चक्रं तथैव च ॥ ५ ॥
वज्रमस्त्रं नरश्रेष्ठ शैवं शूलवतं तथा । अस्त्रं ब्रह्मशिरश्चैव ऐषीकमपि राघव ॥ ६ ॥

Having rested during that night (in the forest haunted so long by Tāṭakā), the highly illustrious Viśwāmitra heartily laughed and addressed the following words in a sweet tone to Śrī Rāma:—(1) "I am highly pleased (with you), O highly glorious prince! May prosperity attend you! Full of supreme affection I (hereby) impart (to you) the knowledge of all the missiles, whereby you will forcibly bring under control and conquer in battle all your enemies on earth and even hosts of gods and demons including the Gandharvas and Nāgas. (2-3) I deliver to you all those celestial missiles,

may good betide you! I shall deliver to you, O scion of Raghu, the great and ethereal Daṇḍa-Chakra and then the Dharma-Chakra, O gallant prince, as well as the Kāla-Chakra, also the Viṣṇu-Chakra as well as the most formidable Indra-Chakra and the missile in the shape of a thunderbolt, O jewel among men, similarly the missile named Śūlavata, presided over by Lord Śiva, as well as the missile called Brahmaśirā and even the Aiṣika (that employed through the medium of a reed, rush or stem of grass), O scion of Raghu! (4-6)

ददामि ते महाबाहो ब्राह्ममस्त्रमुत्तमम् । गदे द्वे चैव काकुत्स्थ मोदकी शिखरी शुभे ॥ ७ ॥
प्रदीप्ते नरशार्दूल प्रयच्छामि नृपात्मज । धर्मपाशमहं राम कालपाशं तथैव च ॥ ८ ॥
वारुणं पाशमस्त्रं च ददाम्यहमनुत्तमम् । अशनी द्वे प्रयच्छामि शुष्काद्रे रघुनन्दन ॥ ९ ॥
ददामि चास्त्रं पैनाकमस्त्रं नारायणं तथा । आग्नेयमस्त्रं दयितं शिखरं नाम नामतः ॥ १० ॥
वायव्यं प्रथमं नाम ददामि तव चानघ । अस्त्रं हयशिरो नाम क्रौञ्चमस्त्रं तथैव च ॥ ११ ॥
शक्तिद्वयं च काकुत्स्थ ददामि तव राघव । कङ्कालं मुसलं घोरं कापालमथ किङ्किणीम् ॥ १२ ॥
वधार्थं रक्षसां यानि ददाम्येतानि सर्वशः । वैद्याधरं महास्त्रं च नन्दनं नाम नामतः ॥ १३ ॥

अखिरत्नं महाबाहो ददामि नृवरात्मज ।

"I am going to deliver to you, O mighty-armed prince, the missile presided over by Brahmā, which is excelled by no other missile, and hand over (to you), O tiger among men, a pair of blessed maces, Modakī and Śikhari (by name), shining brightly, O scion of Kakutstha! I (also)

deliver (to you), O Rāma, the noose possessed by Dharma (the god of piety) as well as that wielded by Kāla (the Time-Spirit) and the superb missile in the form of the noose employed by Varuṇa (the god presiding over the waters). I (further) deliver (to you), O scion of Raghu, a

pair of Aśanis, one dry and the other moist. (7—9) I (also) deliver (to you) the missile presided over by Lord Śiva (the Wielder of the bow named Pināka) and the missile presided over by Lord Nārāyaṇa as well as the well-known missile Śikhara by name, presided over by and beloved of Agni (the god of fire). (10) I further deliver to you, O sinless one, the missile *par excellence* presided over by the wind-god, the missile named Hayaśiras (presided over by Lord Hayagrīva, who bears the head of a horse) as well as the missile called

Krauñcha. (11) I hand over to you, O Rāma, a scion of Kakutstha, a pair of Śaktis (javelins—the one presided over by Lord Viṣṇu and the other by Lord Śiva) as also Kankāla, the dreadful Musala, the Kāpāla and Kinkiṇi (missiles wielded by the demons). I deliver (to you) all these missiles, which are capable of destroying the ogres. I hand over to you, O mighty-armed son of Daśaratha (a jewel among men), a great missile used by the Vidyādharas, viz. the well-known excellent sword, Nandana by name.

गान्धर्वमस्त्रं दयितं मोहनं नाम नामतः ॥ १४ ॥

प्रस्वापनं प्रशमनं दद्मि सौम्यं च राघव । वर्षणं शोषणं चैव संतापनविलापने ॥ १५ ॥

मादनं चैव दुर्धर्षं कन्दर्पदयितं तथा । गान्धर्वमस्त्रं दयितं मानवं नाम नामतः ॥ १६ ॥

पैशाचमस्त्रं दयितं मोहनं नाम नामतः । प्रतीच्छ नरशार्दूल राजपुत्र महायशः ॥ १७ ॥

तामसं नरशार्दूल सौमनं च महाबलम् । संवर्तं चैव दुर्धर्षं मौसलं च नृपात्मज ॥ १८ ॥

सत्यमस्त्रं महाबाहो तथा मायामयं परम् । सौरं तेजःप्रभं नाम परतेजोऽपकर्षणम् ॥ १९ ॥

सोमस्त्रं शिशिरं नाम त्वाष्ट्रमस्त्रं सुदारुणम् । दारुणं च भगव्यापि शीतेषुमथ मानवम् ॥ २० ॥

एतान् राम महाबाहो कामरूपान् महाबलान् । गृहाण परमोदारान् क्षिप्रमेव नृपात्मज ॥ २१ ॥

"I (further) deliver (to you), O scion of Rāghu, the celebrated missile beloved of the Gandharvas, Mohana by name (so called because it is capable of stupefying the enemy), the (soporific) missile Praswāpana, the gentle missile Praśamana (which possesses the virtue of pacifying the anger of the enemy) as well as the missiles Varṣaṇa, Śoṣaṇa, Santāpana and Vilāpana (which possess the virtues of discharging showers, sucking up moisture, releasing excessive heat and making the enemy wail respectively), as well as the formidable missile Mādana (which inebriates the enemy), beloved of Kandarpa (the god of love), and the well-known missile beloved of the Gandharvas, Mānava by name. (12—16) Receive (from me), O illustrious prince, O tiger among men, the well-known missile beloved of the fiends, Mohana by name (so called because it infatuates the enemy), as also the missiles Tāmasa

and the mighty Saumana, O tiger among men, as well as Samvarta and the formidable Mausala, O son of King Daśaratha, the missile known by the name of Satya as also the great missile called Māyāmaya, O mighty-armed one, the missile presided over by the sun-god, Tejahprabha by name, which takes away the glory of the enemy, the missile presided over by the moon-god, Śīsira by name, the most formidable missile presided over by Twaṣṭā (the architect of gods), the dreadful missile of Bhaga (one of the twelve sons of Aditi, presiding over the sun by turns month after month) as well as the missile presided over by Manu, known by the name of Śīteṣu. (17—20) Receive at once, O mighty-armed Rāma, these very powerful and supremely beneficent missiles capable of taking any form at will, O son of King Daśaratha !" (21)

स्थितस्तु प्राङ्मुखो भूत्वा शुचिर्मुनिवरस्तदा । ददौ रामाय सुप्रीतो मन्त्रग्राममनुत्तमम् ॥ २२ ॥
 सर्वसंग्रहणं येषां दैवतैरपि दुर्लभम् । तान्यस्त्राणि तदा विप्रो राघवाय न्यवेदयत् ॥ २३ ॥
 जपतस्तु मुनेस्तस्य विश्वामित्रस्य धीमतः । उपतस्थुर्महार्हाणि सर्वाण्यस्त्राणि राघवम् ॥ २४ ॥
 ऊचुश्च मुदिता रामं सर्वे प्राञ्जलयस्तदा । इमे च परमोदार किंकरास्तव राघव ॥ २५ ॥
 यद् यदिच्छसि भद्रं ते तत् सर्वं करवाम वै । ततो रामः प्रसन्नात्मा तैरित्युक्तो महाबलैः ॥ २६ ॥
 प्रतिगृह्य च काकुत्स्थः समालभ्य च पाणिना । मानसा मे भविष्यन्त्वमिति तान्यभ्यचोदयत् ॥ २७ ॥
 ततः प्रीतमना रामो विश्वामित्रं महामुनिम् । अभिवाद्य महातेजा गमनायोपचक्रमे ॥ २८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तविंशः सर्गः ॥ २७ ॥

Getting purified (through ablutions etc.) and sitting with his face turned towards the east, Viśwāmitra (the foremost of hermits), who was highly delighted, imparted to Śrī Rāma a string of Mantras (sacred texts capable of invoking the missiles) unexcelled by others (in their field). (22) The Brahman (Viśwāmitra) then delivered to Śrī Rāma (as well as to Lakṣmaṇa) the missiles which could not be easily retained in one's memory in their entirety even by gods. (23) (Even) while that intelligent sage Viśwāmitra was silently repeating the Mantras (embodying the said missiles), all the missiles, worthy of great adoration as they were, appeared before Śrī Rāma (in their shining ethereal forms). (24)

Nay, full of joy, all spoke (as follows) with joined palms (as a mark of respect) to Śrī Rāma:—"Here do we stand as your servants, O supremely generous Śrī Rāma (a scion of Raghu) ! We are prepared to do all that you would have us do. May good betide you !" Addressed thus by those mighty missiles (in living form), Śrī Rāma, a scion of Kakutstha, thereupon accepted them with a cheerful mind as his own and, stroking them with his hand, commanded them as follows:—"Appear in my mind (whenever I think of you)." (25—27) Saluting the great sage Viśwāmitra, the highly glorious Śrī Rāma with a delighted mind then got ready to proceed (further). (28)

Thus ends Canto Twenty-seven in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXVIII

At the request of Śrī Rāma the sage Viśwāmitra instructs him as well as Lakṣmaṇa in the process of calling back the missiles and delivers some more missiles to them.

प्रतिगृह्य ततोऽस्त्राणि प्रहृष्टवदनः शुचिः । गच्छन्नेव च काकुत्स्थो विश्वामित्रमथाब्रवीत् ॥ १ ॥
 गृहीतास्त्रोऽस्मि भगवन् दुराधर्षः सुरैरपि । अस्त्राणां त्वहमिच्छामि संहारान् मुनिपुंगव ॥ २ ॥
 एवं ब्रुवति काकुत्स्थे विश्वामित्रो महातपाः । संहारान् व्याजहाराथ धृतिमान् सुव्रतः शुचिः ॥ ३ ॥
 सत्यवन्तं सत्यकीर्तिं धृष्टं रभसमेव च । प्रतिहारतरं नाम पराङ्मुखमवाङ्मुखम् ॥ ४ ॥
 लक्ष्यालक्ष्याविमौ चैव दृढनाभसुनाभकौ । दशाक्षशतवक्त्रौ च दशशीर्षशतोदरौ ॥ ५ ॥
 पद्मनाभमहानाभौ चैव दुन्दुनाभस्वनाभकौ । ज्योतिषं शकुनं चैव नैरास्यविमलाबुभौ ॥ ६ ॥

यौगंधरविन्द्रौ च दैत्यप्रमथनौ तथा ।

शुचिबाहुर्महाबाहुर्निष्कलिर्विरुचस्तथा । सार्चिमाली धृतिमाली वृत्तिमान् रुचिरस्तथा ॥ ७ ॥
 पित्र्यः सौमनसश्चैव विधूतमकराबुधौ । परवीरं रतिं चैव धनधान्यौ च राघव ॥ ८ ॥
 कामरूपं कामरुचिं मोहमावरणं तथा । जृम्भकं सर्पनाथं च पन्थानवरुणौ तथा ॥ ९ ॥
 कृशाश्वतनयान् राम भास्वरान् कामरूपिणः । प्रतीच्छ सम भद्रं ते पात्रभूतोऽसि राघव ॥ १० ॥

When just about to proceed (further) from the forest haunted (so long) by Tātakā, after receiving the missiles (from Viśwāmitra), the all-pure Śrī Rāma (a scion of Kakutstha) with a most cheerful countenance now addressed Viśwāmitra (as follows):—(1) "Having received (the knowledge of invoking) missiles (from you), O omnipotent sage, I can no longer be easily overpowered even by gods. I also wish to learn the Mantras capable of calling them back once discharged, O jewel among sages!" (2) (Even) while Śrī Rāma was speaking thus, the great ascetic Viśwāmitra of noble vows, possessed as he was of (extraordinary) firmness and purity, forthwith taught (to him as well as to Lakṣmaṇa) the Mantras capable of calling the missiles back. (3) (He said:—) "Receive from me, O Rāma, a scion of Raghu, since you are a fit recipient, (other) glorious

missiles (sons of Kṛśāśwa), capable of assuming any form at will and bearing the names of Satyavān, Satyakīrti, Dhṛṣṭa and Rabhasa, Pratihāratara, Parāñmukha and Avāñmukha, Lakṣya and Alakṣya as well as the yonder Dṛḍhanābha and Sunābha, Daśākṣa and Śatavaktra as well as Daśaśīrṣa and Śatodara, Padmanābha and Mahānābha, Dundunābha and Swanābha, Jyoti as well as Śakuna, both Nairāśya and Vimala, Yaugandhara and Vinidra and (even) so Daitya and Pramathana, those going by the names of Śuchibāhu, Mahābahu, Niṣkali and Virucha, Sārchimālī, Dhṛtimālī, Vṛttimān and Ruchira, Pitrya as well as Saumanasa, both Vidhūta and Makara, as also Paravira and Rati, Dhana and Dhānya, Kāmarūpa, Kāmaruchi, Moha and Āvaraṇa, Jṛmbhaka and Sarpanātha, Panthāna and Varuṇa, O scion of Raghu! May good betide you!" (4—10)

बाढमित्येव काकुत्स्थः प्रदृष्टेनान्तरात्मना । दिव्यभास्वरदेहाश्च मूर्तिमन्तः सुखप्रदाः ॥ ११ ॥
 केचिदङ्गारसदृशाः केचिद् धूमोपमास्तथा । चन्द्रार्कसदृशाः केचित् प्रह्लाज्जलिपुटास्तथा ॥ १२ ॥
 रामं प्राञ्जलयो भूत्वानुवन् मधुरभाषिणः । इमे स्म नरशार्दूल शशि किं करवाम ते ॥ १३ ॥
 गम्भ्यतामिति तानाह यथेष्टं रघुनन्दनः । मानसाः कार्यकालेषु साहाय्यं मे करिष्यथ ॥ १४ ॥
 अथ ते राममामन्व्य कृत्वा चापि प्रदक्षिणम् । एवमस्त्विति काकुत्स्थमुक्त्वा जग्मुर्यथागतम् ॥ १५ ॥
 स च तान् राघवो ज्ञात्वा विश्वामित्रं महामुनिम् । गच्छन्नेवाथ मधुरं श्लक्ष्णं वचनमब्रवीत् ॥ १६ ॥

Śrī Rāma (a scion of Kakutstha) received them with a most cheerful mind, saying, "Amen!" The missiles in their concrete (living) form were invested with an ethereal and effulgent personality and afforded delight (to all). (11) Some (of them) shone like live coal, others were smoky in appearance, while still others were brilliant as the sun and

the moon and were inclined forwards with their palms joined together so as to form a cavity. (12) Standing with their hollowed palms joined together, they addressed Śrī Rāma in sweet accents (as follows):—"Here we are, O tiger among men! (Pray) instruct us what we can do for you." (13) Śrī Rāma (a scion of Raghu) replied to them saying, "Let you be

gone as you will (for the present). Appearing in my mind (whenever I recall you), you should render assistance to me in times of emergency." (14) Taking leave of Śrī Rāma and also going round him clockwise (as a mark of respect) and addressing the scion

of Kakutstha in the words "Be it so!" they withdrew (even) as they had come. (15) Having come to know them Śrī Rāma forthwith addressed the following sweet and delightful words to the great sage Viśwāmitra even while moving (along with him) :—(16)

किमेतन्मेघसंकाशं पर्वतस्याविदूरतः । वृक्षखण्डमितो भाति परं कौतूहलं हि मे ॥ १७ ॥
दर्शनीयं मृगाकीर्णं मनोहरमतीव च । नानाप्रकारैः शकुनैर्वल्गुभाषैरलंकृतम् ॥ १८ ॥
निस्सृताः स्मो मुनिश्रेष्ठ कान्ताराद् रोमहर्षणात् । अनया त्ववगच्छामि देशस्य सुखवत्तया ॥ १९ ॥
सर्वं मे शंस भगवन् कस्याश्रमपदं त्विदम् । सम्प्राप्ता यत्र ते पापा ब्रह्मघ्ना दुष्टचारिणः ॥ २० ॥
तव यज्ञस्य विघ्नाय दुरात्मानो महामुने । भगवंस्तस्य को देशः सा यत्र तव याज्ञिकी ॥ २१ ॥
रक्षितव्या क्रिया ब्रह्मन् मया वध्याश्च राक्षसाः । एतत् सर्वं मुनिश्रेष्ठ श्रोतुमिच्छाम्यहं प्रभो ॥ २२ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टाविंशः सर्गः ॥ २८ ॥

"What is this cluster of trees, that looks from this place like a mass of clouds (in view of its dark colour and density), not very far from the (yonder) mountain ? Great indeed is my curiosity (in this behalf). (17) It is (so) pleasing to the sight, extremely soul-ravishing, full of deer and graced with various species of sweetly warbling birds. (18) From the happy look as indicated above of this tract of land, to tell you the truth I presume we have emerged, O jewel among sages, from the forest (haunted so long

by the ogress Tāṭakā), which made one's hair stand on end (by its fearful aspect). (19) Whose hermitage does this site really contain ? What is the locality of your hermitage, where those sinful, wicked and evil-minded slayers of Brahmans make their inroads for the interruption of your sacrificial performance, O great and glorious sage, (nay) where your sacrificial activity requires to be guarded and the ogres deserve to be killed by me, O holy Brahman ! I wish to hear all this, O powerful jewel among sages !" (20—22)

Thus ends Canto Twenty-eight in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

एकोनविंशः सर्गः

Canto XXIX

Viśwāmitra tells Śrī Rāma the history of Siddhāśrama and arrives at his own hermitage with the two brothers.

अथ तस्याप्रमेयस्य वचनं परिपृच्छतः । विश्वामित्रो महातेजा व्याख्यातुमुपचक्रमे ॥ १ ॥
इह राम महाबाहो विष्णुर्देवनमस्कृतः । वर्षाणि सुबहूनीह तथा युगशतानि च ॥ २ ॥
तपश्चरणयोगार्थमुवास सुमहातपाः । एष पूर्वाश्रमो राम वामनस्य महात्मनः ॥ ३ ॥
सिद्धाश्रम इति ख्यातः सिद्धो ह्यत्र महातपाः । एतस्मिन्नेव काले तु राजा वैरोचनिर्बलिः ॥ ४ ॥
निर्जित्य दैवतगणान् सेन्द्रान् सहमरुद्गणान् । कारयामास तद्राज्यं त्रिषु लोकेषु विश्रुतः ॥ ५ ॥

Hearing the question of Śrī Rāma, who though possessed of infinite glory made inquiries (as above), the highly glorious Viśvāmitra proceeded to make answer as follows:—(1) “Here in this (very) grove, O mighty-armed Rāma, Lord Viṣṇu, the adored of (all) gods, who is noted for His exceptional asceticism, stayed for hundreds of (revolutions of the four) Yugas and many more years for practising austerities and Yoga (concentration of mind). Here stands the former hermitage of Lord Vāmana (the divine Dwarf),—who is no other than the

Supreme Spirit,—known by the name of Siddhāśrama; for it was here that Lord Viṣṇu (who is noted for His great asceticism) realized His end (prior to His descent in the form of Vāmana). It was during this very period that King Bali, the son of Virochana (and grandson of Prahlaḍa), ruled over the kingdom of Indra and became well-known in (all) the three worlds, having thoroughly conquered the hosts of gods including Indra (their ruler) as well as the (forty-nine) wind-gods. (2—5)

यज्ञं चकार सुमहानसुरेन्द्रो महाबलः ।
बलेस्तु यजमानस्य देवाः साग्निपुरोगमाः । समागम्य स्वयं चैव विष्णुमूचुरिहाश्रमे ॥ ६ ॥
बलिवैरोचनिर्विष्णो यजते यज्ञमुत्तमम् । असमाप्तव्रते तस्मिन् स्वकार्यमभिपद्यताम् ॥ ७ ॥
ये चैनमभिवर्तन्ते याचितार इतस्ततः । यच्च यत्र यथावच्च सर्वं तेभ्यः प्रयच्छति ॥ ८ ॥
स त्वं सुरहितार्थाय मायायोगमुपाश्रितः । वामनत्वं गतो विष्णो कुरु कल्याणमुत्तमम् ॥ ९ ॥
एतस्मिन्नन्तरे राम कश्यपोऽग्निसमप्रभः । अदित्या सहितो राम दीप्यमान इवौजसा ॥ १० ॥
देवीसहायो भगवान् दिव्यं वर्षसहस्रकम् । व्रतं समाप्य वरदं तुष्टाव मधुसूदनम् ॥ ११ ॥

The very mighty Bali (the ruler of demons), who was exceptionally great, initiated a sacrifice. While Bali was proceeding with the sacrifice, the gods along with Agni (the god of fire), who headed them, personally met Lord Viṣṇu (who had been practising austerities) in this very hermitage and submitted to Him (as follows) :— (6) ‘Bali, the son of Virochana, O omnipresent Lord, has commenced a great sacrifice. Let the object of Your protégés (gods) be fully accomplished while he has not yet concluded his sacred observance. (7) To those who approach him from here and there with some solicitation he duly gives whatever object they ask and of whatever category. (8) Therefore, assuming the semblance of a dwarf by

establishing contact with Māyā (the energy which veils Your true nature and invests You with a seemingly human or mortal character) for the sake of doing good to gods, be pleased to serve our best interest.’ (9) In the meantime, O Rāma, the delighter of all, there appeared (on the scene) Sage Kaśyapa, resplendent as fire, accompanied by (his wife) Aditi, as though glowing with his (incarnate) glory. (10) Having concluded his sacred observance extending over a thousand celestial years (equivalent to three hundred and sixty thousand human years), in the company of his wife, the glorious sage eulogized Lord Viṣṇu (the Destroyer of the demon Madhu), (who was) disposed to confer a boon on him (as follows) :—(11)

तपोमयं तपोराशिं तपोमूर्तिं तपात्मकम् । तपसा त्वां सुतप्तेन पश्यामि पुरुषोत्तमम् ॥ १२ ॥
शरीरे तव पश्यामि जगत् सर्वमिदं प्रभो । त्वमनादिरनिर्देश्यस्त्वामहं शरणं गतः ॥ १३ ॥
तमुवाच हरिः प्रीतः कश्यपं धूतकल्मषम् । वरं वरय भद्रं ते वराहोऽसि मतो मम ॥ १४ ॥

तच्छ्रुत्वा वचनं तस्य मारीचः कश्यपोऽब्रवीत् । अदित्या देवतानां च मम चैवानुयाचितम् ॥ १५ ॥
 वरं वरद सुप्रीतो दातुमर्हसि सुव्रत । पुत्रत्वं गच्छ भगवन्नदित्या मम चानघ ॥ १६ ॥
 भ्राता भव यवीयांस्त्वं शकस्यासुरसूदन । शोकार्तानां तु देवानां साहाय्यं कर्तुमर्हसि ॥ १७ ॥
 अयं सिद्धाश्रमो नाम प्रसादात् ते भविष्यति । सिद्धे कर्मणि देवेश उत्तिष्ठ भगवन्नितः ॥ १८ ॥

'By virtue of my asceticism duly practised I (am able to) behold the Supreme Person in You, endowed (as You are) with abundant asceticism, a repository of asceticism, nay, asceticism incarnate and consisting of asceticism itself. (12) I perceive this entire creation (consisting of animate and inanimate beings) in Your body, O Lord ! You are without beginning and indescribable. I have sought You as my refuge.' (13) Full of joy Śrī Hari replied (as follows) to the said Kaśyapa, who had shaken off all impurities:—' Ask of Me a boon of your choice, may good betide you; for you are considered by Me as deserving of favour.' (14) Hearing the aforesaid reply of the Lord, Kaśyapa, the son of Marichi, submitted, 'Highly satisfied as

You are, and disposed to confer a boon, O Lord of noble vows, be pleased to grant the favour solicited by Aditi (my wife) and gods as well as by myself. Assume the role of a son to me as also to Aditi, O sinless Lord ! (15-16) Be a younger brother to Indra, O Destroyer of demons ! You ought in reality to render help to gods, who are stricken with grief (at the loss of their kingdom). (17) By Your grace (in the form of Your holy presence here) this place will be known by the name of Siddhāśrama. Your undertaking (in the form of austerities) having been successfully concluded, O Ruler of gods, shift yourself (to our abode) from this place, O Lord !' (18)

अथ विष्णुर्महातेजा अदित्यां समजायत । वामनं रूपमास्थाय वैरोचनिमुपागमत् ॥ १९ ॥
 त्रीन् पदानथ भिक्षित्वा प्रतिगृह्य च मेदिनीम् । आक्रम्य लोकैल्लोकार्थी सर्वलोकहिते रतः ॥ २० ॥
 महेन्द्राय पुनः प्रादान्नियम्य बलिमोजसा । त्रैलोक्यं स महातेजाश्चक्रे शक्रवशं पुनः ॥ २१ ॥
 तेनैव पूर्वमाक्रान्त आश्रमः श्रमनाशनः । मयापि भक्त्या तस्यैव वामनस्योपभुज्यते ॥ २२ ॥
 एनमाश्रममायान्ति राक्षसा विघ्नकारिणः । अत्र ते पुरुषव्याघ्र हन्तव्या दुष्टचारिणः ॥ २३ ॥
 अद्य गच्छामहे राम सिद्धाश्रममनुत्तमम् । तदाश्रमपदं तात तवाप्येतद् यथा मम ॥ २४ ॥

"Now the exceptionally glorious Lord Viṣṇu took His descent through Aditi and, assuming the form of the divine Dwarf, sought the presence of Bali (the son of Virochana, Prahlāda's son). (19) Asking (of him) ground which could be covered by three strides and accepting the offer of land (granted by him), the Lord, who sought (to have) all the (three) worlds, devoted as He was to the good of the entire creation, covered (all) the (three) worlds (in three strides, by His all-pervading form) and, taming Bali by His (divine) might, restored them to the great Indra. (In this way) the Lord, who is possessed of exceptional glory, placed all the three worlds once more under the sway of

Indra. (20-21) By that very Lord was this hermitage trodden in the (remote) past and is (accordingly) capable of ending the toils of transmigration. It is through devotion to the aforesaid Lord Vāmana alone that this hermitage is being occupied by me too. (22) Ogres interfering with our religious observances make inroads into this hermitage and at this (very) juncture, O tiger among men, the aforesaid Rākṣasas of wicked conduct deserve to be killed by you. (23) Now let us make our way, O Rāma, to the said Siddhāśrama, unsurpassed by others. The site of this hermitage, my darling, is as much yours too as mine (since you are none else than Lord Viṣṇu, to whom it originally belonged)." (24)

इत्युक्त्वा परमप्रीतो गृह्य रामं लक्ष्मणम् ।
 प्रविशन्नाश्रमपदं व्यरोचत महामुनिः । शशीव गतनीहारः पुनर्वसुसमन्वितः ॥ २५ ॥
 तं दृष्ट्वा मुनयः सर्वे सिद्धाश्रमनिवासिनः । उत्पत्योत्पत्य सदसा विश्वामित्रमपूजयन् ॥ २६ ॥
 यथार्हं चक्रिरे पूजां विश्वामित्राय धीमते । तथैव राजपुत्राभ्यामकुर्वन्ततिथिक्रियाम् ॥ २७ ॥
 मुहूर्तमथ विश्रान्तौ राजपुत्रावरिदमौ । प्राञ्जली मुनिशार्दूलमृचत् रघुनन्दनौ ॥ २८ ॥
 अथैव दीक्षां प्रविश भद्रं ते मुनिपुंगव । सिद्धाश्रमोऽयं सिद्धः स्यात् सत्यमस्तु वचस्तव ॥ २९ ॥

Having said so and taking Śrī Rāma along with Lakṣmaṇa (by the hand) the great sage (Viśwāmitra) entered the limits of the hermitage, full of great delight. While doing so he shone brightly as the moon free from fog, accompanied by the two stars constituting the constellation Punarvasu. (25) Seeing him (come after a long time, with the two distinguished guests), all the hermits dwelling in the hermitage sprang up in a flurry one after another and paid their homage to Viśwāmitra. (26) They offered worship to the wise Viśwāmitra according to his deserts and likewise offered hospitality to the two princes

(Śrī Rāma and Lakṣmaṇa). (27) Having rested awhile, the two princes, the scions of Raghu, who were capable of subduing the enemy, forthwith submitted to Viśwāmitra (a tiger among sages) with joined palms (as follows) :— (28) "God blessed you ! Go through the ceremony of consecration (for the sacrificial performance) this very day. O jewel among sages ! Let this Siddhāśrama prove to be an abode of success (and thereby justify its name) and let your word (that the ogres deserve to be killed by me—vide verse 23 above) come true." (29)

एवमुक्तो महातेजा विश्वामित्रो महानृषिः । प्रविवेश तदा दीक्षां नियतो नियतेन्द्रियः ॥ ३० ॥
 कुमारविव तां रात्रिमुपित्वा सुसमाहितौ । प्रभातकाले चोत्थाय पूर्वां संध्यामुपास्य च ॥ ३१ ॥
 प्रशुची परमं जाप्यं समाप्य नियमेन च । हुताग्निहोत्रमासीनं विश्वामित्रमवन्दताम् ॥ ३२ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकोनविंशः सर्गः ॥ २९ ॥

Addressed in these words (by the two brothers), the highly glorious and eminent Ṛṣi, Viśwāmitra, who had curbed his senses and mind and was observing sacred vows, forthwith went through the ceremony of consecration (for the sacrificial performance going to be undertaken by him). (30) Having reposed during that night with a calm and composed mind and rising at dawn (next morning), the two lads, who

resembled Skanda and Viśākha (the two sons of Lord Śiva) and were exceedingly pure (by nature) offered prayer to the morning twilight (after getting purified through bath etc.) and having finished the Japa of the holy Gāyatrī (the foremost of Mantras) according to rules, greeted Viśwāmitra, who was sitting at ease having (mentally) * poured oblations into the sacred fire. (31-32)

Thus ends Canto Twenty-nine in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

* It is laid down in the scriptures that having gone through the ceremony of consecration for a sacrificial performance one should no longer pour daily oblations (chiefly consisting of milk, oil and pour gruel) into the sacred fire, nor perform the half-monthly sacrifices performed on the new moon and the full moon and known by the names of Darśa and Pūrṇamāsa respectively - दीक्षामध्ये नाग्निहोत्रं न दर्शपूर्णमासाभ्यां यजेत ।

त्रिंशः सर्गः

Canto XXX

Śrī Rāma protects the sacrifice of Viśwāmitra against the onslaught of the Rākṣasas and gets rid of them.

अथ तौ देशकालज्ञौ राजपुत्रावरिदमौ । देशे काले च वाक्यज्ञावब्रूतां कौशिकं वचः ॥ १ ॥
 भगवच्छ्रोतुमिच्छावो यस्मिन् काले निशाचरौ । संरक्षणीयौ तौ ब्रूहि नातिवर्तेत तत्क्षणम् ॥ २ ॥
 एवं ब्रुवाणौ काकुत्स्थौ त्वरमाणौ युयुत्सया । सर्वे ते मुनयः प्रीताः प्रशंसन्नुपात्मजौ ॥ ३ ॥
 अद्यप्रभृति षड्रात्रं रक्षतं राघवौ युवाम् । दीक्षां गतो ह्येष मुनिमौ नित्वं च गमिष्यति ॥ ४ ॥
 तौ तु तद्वचनं श्रुत्वा राजपुत्रौ यशस्विनौ । अनिद्रं षडहोरात्रं तपोवनमरक्षताम् ॥ ५ ॥
 उपासांचक्रतुर्वीरौ यत्तौ परमधन्विनौ । ररक्षतुर्मुनिवरं विश्वामित्रमरिदमौ ॥ ६ ॥

Now the two princes, who knew what is appropriate to a particular time and place and were also aware of the kind of words that should be spoken at a particular time and place and who were capable of subduing the enemy, addressed the following words to Viśwāmitra (a scion of Kuśa) :— (1) "O venerable sage, we both should like to hear at what (particular) moment (of time) the two ogres (Mārīcha and Subāhu) have to be guarded against (by us). That moment should not escape (unnoticed)." (2) Full of delight all those hermits (who were present there on that occasion) applauded the two princes, descended in the line of Kakutstha, who spoke as aforesaid, impatient because of their eagerness to fight (with the demons). (3) (They replied

on behalf of the Rṣi :—) "From this day (onward) keep you vigil for six (days and) nights (continuously), O scions of Raghu ! We tell you this because this sage (Viśwāmitra) has (already) gone through the rite of consecration and will observe (strict) silence (all these days as he is doing even now)." (4) Hearing the aforesaid answer (made by the hermits) the two illustrious princes for their part guarded the grove hallowed by austerities for six days and nights (continuously) without (even a wink of) sleep. (5) Full of vigilance and armed with exquisite bows, the two heroes, capable as they were of subduing the enemy, kept by the side of Viśwāmitra, the foremost of sages, and guarded him (as well as his sacrifice). (6)

अथ काले गते तस्मिन् षष्ठेऽहनि तथाऽऽगते । सौमित्रिमब्रवीद् रामो यत्तो भव समाहितः ॥ ७ ॥
 रामस्यैवं ब्रुवाणस्य त्वरितस्य युयुत्सया । प्रज्ज्वाल ततो वेदिः सोपाध्यायपुरोहिता ॥ ८ ॥
 सदर्भचमसस्तुक्ता ससमित्कुसुमोच्चया । विश्वामित्रेण सहिता वेदिर्ज्ज्वाल सत्विजा ॥ ९ ॥

Now as time rolled on (five days had elapsed) and the sixth day (night), the most important (on which the Soma juice is extracted) arrived, Śrī Rāma said to Lakṣmaṇa, "Be prepared (for a tussle) and vigilant." (7) (Even) as Śrī Rāma, who was impatient because of his eagerness to fight (with the Rākṣasas), spoke as aforesaid, the

fire at the sacrificial altar at once blazed forth in the presence of the Brahmā (the superintending priest, viz. Viśwāmitra) and the other priests officiating at the sacrifice. (8) The fire at the altar, which was distinguished by the presence of the (sacred) Kuśa grass, a Chamasa (a wooden vessel, generally of a square shape and furnished with a handle, used

at sacrifices for drinking the Soma juice), a Sruk (a sort of large wooden ladle used for pouring clarified butter on a sacrificial fire and properly made of Palāśa or Khadira wood and about as long as an arm, with a receptacle at

the end of the size of a hand), pieces of firewood and heaps of flowers (for decoration and worship) and was surrounded by Viśwāmītra and the other priests,—blazed forth (all of a sudden, heralding the on slaught of the Rākṣasas). (9)

मन्त्रवच्च यथान्यायं यज्ञोऽसौ सम्प्रवर्तते । आकाशे च महाच्छब्दः प्रादुरासीद् भयानकः ॥ १० ॥
 आचार्य गगनं मेघो यथा प्रावृषि दृश्यते । तथा मायां विकुर्वाणौ राक्षसावभ्यधावताम् ॥ ११ ॥
 मारीचश्च सुबाहुश्च तयोरनुचरास्तथा । आगम्य भीमसंकाशा रुधिरौघानवासृजन् ॥ १२ ॥
 तां तेन रुधिरौघेण वेदीं वीक्ष्य समुक्षिताम् । सहसाभिद्रुतो रामस्तानपश्यत् ततो दिवि ॥ १३ ॥
 तावापतन्तौ सहसा दृष्ट्वा राजीवलोचनः । लक्ष्मणं त्वभिसम्प्रेक्ष्य रामो वचनमब्रवीत् ॥ १४ ॥
 पश्य लक्ष्मण दुर्वृत्तान् राक्षसान् पिशिताशनान् । मानवास्त्रसमाधूताननिलेन यथा घनान् ॥ १५ ॥
 करिष्यामि न संदेहो नोत्सहे हन्तुमीदृशान् । इत्युक्त्वा वचनं रामश्चापे संधाय वेगवान् ॥ १६ ॥
 मानवं परमोदारमस्त्रं परमभास्वरम् । चिक्षेप परमकुद्धो मारीचोरसि राघवः ॥ १७ ॥
 स तेन परमास्त्रेण मानवेन समाहतः । सम्पूर्णं योजनशतं क्षिप्तः सागरसम्प्लवे ॥ १८ ॥
 विचेतनं विवूर्णन्तं शीतेषुबलपीडितम् । निरस्तं दृश्य मारीचं रामो लक्ष्मणमब्रवीत् ॥ १९ ॥
 पश्य लक्ष्मण शीतेषु मानवं मनुसंहितम् । मोहयित्वा नयत्येनं न च प्राणैर्वियुज्यते ॥ २० ॥
 इमानपि वधिष्यामि निर्धृणान् दुष्टचारिणः । राक्षसान् पापकर्मस्थान् यज्ञघ्नान् रुधिराशनान् ॥ २१ ॥
 इत्युक्त्वा लक्ष्मणं चाशु लाघवं दर्शयन्निव । विगृह्य सुमहच्चास्त्रमाग्नेयं रघुनन्दनः ॥ २२ ॥
 सुबाहूरसि चिक्षेप स विद्धः प्रापतद् भुवि ।
 शेषान् वायव्यमादाय निजघ्नान् महायशाः । राघवः परमोदारो मुनीनां मुदमावहन् ॥ २३ ॥
 स हत्वा राक्षसान् सर्वान् यज्ञघ्नान् रघुनन्दनः । ऋषिभिः पूजितस्तत्र यथेन्द्रो विजये पुरा ॥ २४ ॥

The sacrificial performance in question duly proceeded, accompanied by the recitation of sacred texts and (presently) there arose a loud and fearful clamour in the sky. (10) (Just) as a cloud appears during the monsoon, enveloping the sky, the two Rākṣasas, Mārīcha and Subāhu, swooped down (upon the sacrificial altar) spreading their Māyā (sorcery). They as well as their followers of terrible aspect (presently) arrived and rained torrents of blood as well as of flesh, pus and so on. (11-12). Clearly perceiving the altar in question drenched with that shower of blood, Śrī Rāma ran forth at once (to discover the cause) and presently beheld the ogres in the air. (13) Seeing the two Rākṣasas rushing headlong (towards him) the lotus-eyed Rāma for his part gazed

at Lakṣmaṇa and spoke the following words to him:—(14) "Look here, O Lakṣmaṇa, I shall scatter the wicked Rākṣasas, that feed on raw flesh, by means of the Mānavāstra (the missile presided over by Swāyambhuva Manu) as clouds are dispersed by the wind: there is no doubt about it. I do not feel inclined to kill them as they are (destined to survive for some more years)." Having made this observation, Śrī Rāma, a scion of Raghu, who was full of agility, fitted to his bow the most excellent and supremely effulgent missile presided over by Manu, and hurled it most angrily at the breast of Mārīcha. (15—17) Forcibly hit with that highly excellent missile presided over by Manu, the ogre was flung in mid ocean, a distance of full one hundred Yojanas (eight hundred

miles). (18) Seeing Mārīcha thrown away reeling and struck senseless by the force of Śīteṣu (the missile presided over by Manu), Śrī Rāma said to Lakṣmaṇa, "Behold, O Lakṣmaṇa, (the power of) Śīteṣu, the missile presided over and tried by Manu ! It has removed the demon (to such a long distance) having rendered him senseless; still the fellow has not been deprived of his life (19-20) I shall get rid of the (other) blood-sucking Rākṣasas too, who are merciless and wicked, are given to sinful deeds and interfere with the performance of sacrifices." (21) Having spoken to Lakṣmaṇa as aforesaid and showing his agility as it were, Śrī Rāma (a

scion of Raghu) quickly invoked the most excellent missile presided over by the god of fire and hurled it at the breast of Subāhu and, pierced by it, the latter fell dead on the ground. Invoking the missile presided over by the wind-god, the highly illustrious and extremely large-hearted Śrī Rāma (a scion of Raghu) threw away the rest (at a distance), bringing joy (thereby) to (all) the sages. (22-23) Having got rid (in this way) of all the Rākṣasas that interfered with the performance of sacrifices, Śrī Rāma was honoured in that (holy) retreat by the Ṛṣis (even) as Indra was felicitated in the past on his victory (scored over demons). (24)

अथ यज्ञे समाप्ते तु विश्वामित्रो महामुनिः । निरीतिका दिशो दृष्ट्वा काकुत्स्थमिदमब्रवीत् ॥ २५ ॥

कृतार्थोऽस्मि महाबाहो कृतं गुरुवचस्त्वया ।

सिद्धाश्रममिदं सत्यं कृतं वीर महायशः । सहि रामं प्रशस्यैवं ताभ्यां संध्यामुपागमत् ॥ २६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रिंशः सर्गः ॥ ३० ॥

The sacrificial proceedings having been brought to a close, the great sage Viśwāmitra for his part forthwith spoke to Śrī Rāma (a scion of Kakutstha) as follows on seeing the quarters rid of all pests:—(25) "I stand accomplished of my purpose, O mighty-armed and highly

illustrious hero, in that the bidding of your preceptor (in me) has been carried out by you. (Nay) the name of this Siddhāśrama (too) has been justified." Having applauded Śrī Rāma as aforesaid, he offered prayers to the evening twilight along with the two brothers. (26)

Thus ends Canto Thirty in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Accompanied by Śrī Rāma, Lakṣmaṇa and a host of Ṛṣis, Sage Viśwāmitra proceeds northward in the direction of Mithilā to witness the bow-sacrifice of King Janaka and breaks his journey on the bank of the Sone at sunset.

अथ तां रजनीं तत्र कृतार्थौ रामलक्ष्मणौ । ऊषतुर्मुदितौ वीरौ प्रहृष्टेनान्तरात्मना ॥ १ ॥
प्रभातायां तु शर्वर्यौ कृतपौर्वाहिकक्रियौ । विश्वामित्रमृषींश्चान्यान् सहितावभिजग्मतुः ॥ २ ॥
अभिवाद्य मुनिश्रेष्ठं ज्वलन्तमिव पावकम् । ऊचतुः परमोदारं वाक्यं मधुरभाषिणौ ॥ ३ ॥

इमौ स्म मुनिशार्दूल किंकरो समुपागतौ । आज्ञापय मुनिश्रेष्ठ शासनं करवाव किम् ॥ ४ ॥
एवमुक्ते तयोर्वाक्ये सर्व एव महर्षयः । विश्वामित्रं पुरस्कृत्य रामं वचनमब्रुवन् ॥ ५ ॥

Delighted on having accomplished their purpose (in the shape of protecting the sacrifice of Viśwāmitra), the two heroes, Śrī Rāma and Lakṣmaṇa, then spent that night with a most cheerful mind in the sacrificial hall (of Viśwāmitra at Siddhāśrama itself). (1) Having finished their morning duties at the close of night, the two brothers for their part sought together Viśwāmitra and the other Ṛṣis. (2) Greeting Viśwāmitra (the

foremost of sages), who shone as a blazing fire, the two sweet-tongued brothers made the following highly noble submission:—(3) "Here are we, your servants, present before you, O tiger among hermits ! Tell us, O jewel among sages, what injunction of yours we should carry out." (4) At the aforesaid submission of the two brothers all the great Ṛṣis (present there) made the following reply to Śrī Rāma with the permission of Viśwāmitra:—(5)

मैथिलस्य नरश्रेष्ठ जनकस्य भविष्यति । यज्ञः परमधर्मिष्ठस्तत्र यास्यामहे वयम् ॥ ६ ॥
त्वं चैव नरशार्दूल सहास्माभिर्गमिष्यसि । अद्भुतं च धनूरत्नं तत्र त्वं द्रष्टुमर्हसि ॥ ७ ॥
तद्वि पूर्वं नरश्रेष्ठ दत्तं सदसि दैवतैः । अप्रमेयबलं घोरं मखे परमभास्वरम् ॥ ८ ॥
नास्य देवा न गन्धर्वा नासुरा न च राक्षसाः । कर्तुमारोपणं शक्ता न कथंचन मानुषाः ॥ ९ ॥
धनुषस्तस्य वीर्यं हि जिज्ञासन्तो महीक्षितः । न शेकुरारोपयितुं राजपुत्रा महाबलाः ॥ १० ॥
तद्वनुरनरशार्दूल मैथिलस्य महात्मनः । तत्र द्रक्ष्यसि काकुत्स्थ यज्ञे च परमाद्भुतम् ॥ ११ ॥
तद्वि यज्ञफलं तेन मैथिलेनोत्तमं धनुः । याचितं नरशार्दूल सुनाभं सर्वदैवतैः ॥ १२ ॥
आयागभूतं नृपतेस्तस्य वेश्मनि राघव । अर्चितं विविधैर्गन्धधूपैश्चागुरुगन्धिभिः ॥ १३ ॥

"A most pious sacrifice is going to be performed, O jewel among men, by Janaka, the king of Mithilā. We shall repair to that place. (6) You too must accompany us, O tiger among men ! Nay, there you ought to see a marvellous jewel among bows (7) The bow, which is (so) terrible and supremely effulgent and whose strength (weight) cannot be estimated was actually presented in the former times, O jewel among men, (to a former king of Mithilā, Devarāta by name) in a sacrificial assembly by the gods (who had got it in their turn from Lord Śiva). (8) Neither gods nor Gandharvas nor demons nor ogres are able to bend it, much less human beings. (9)

Eager to gauge its strength even very mighty kings and princes failed to bend it. (10) There, O Rāma (a scion of Kakutsiha), you will (be able to) see that bow of the high-souled king of Mithilā as well as his most wonderful sacrifice, O tiger among men ! (11) That excellent bow, well-formed at the centre (where it is held by the fist), was indeed solicited by the aforesaid king of Mithilā as a reward for the sacrifice and gifted (as such) by all gods*. (12) Worshipped with sandal-pastes of various kinds and incenses emitting the smell of aloe-wood, it stands enshrined in the palace of that king as an object of worship, O scion of Raghu !" (13)

* Elsewhere it is stated that the bow was vouchsafed to a king of Mithilā by Lord Śiva Himself. The Padma-Purāṇa, for instance, says:—“चापं शम्भोर्दयादत्तम्. In the Kūrma-Purāṇa too we read:—

एवमुक्त्वा मुनिवरः प्रस्थानमकरोत् तदा । सर्षिसंघः सकाकुत्स्थ आमन्त्र्य वनदेवताः ॥ १४ ॥
 स्वस्ति वोऽस्तु गमिष्यामि सिद्धः सिद्धाश्रमादहम् । उत्तरे जाह्नवीतीरे हिमवन्तं शिलोच्चयम् ॥ १५ ॥
 इत्युक्त्वा मुनिशार्दूलः कौशिकः स तपोधनः । उत्तरां दिशमुद्दिश्य प्रस्थातुमुपचक्रमे ॥ १६ ॥
 तं व्रजन्तं मुनिवरमन्वगादनुसारिणाम् । शकटीशतमात्रं तु प्रयागे ब्रह्मवादिनाम् ॥ १७ ॥
 मृगपक्षिगणाश्चैव सिद्धाश्रमनिवासिनः । अनुजगमुर्महात्मानं विश्वामित्रं तपोधनम् ॥ १८ ॥
 निवर्तयामास ततः सर्षिसंघः स पक्षिणः ।

Saying so (through the other sages),
 Viśwāmitra (the foremost of sages)
 presently set out (on the journey)
 accompanied by a host of Ṛsis as well as
 by Śrī Rāma and Lakṣmaṇa (the two
 scions of Kakutstha), taking leave of the
 sylvan deities (in the following words :—)
 (14) " May good betide you (all) !
 Accomplished of purpose I shall proceed
 from Siddhāśrama to the Himalaya
 mountain on the northern bank of the
 (holy) Ganga." (15) Having observed
 thus, the celebrated sage Viśwāmitra
 (a scion of Kuśa), a tiger among
 hermits and rich in askesis, made ready

to depart in a northerly direction. (16)
 No less than a hundred carts (full of load
 consisting mostly of requisites of a
 sacrifice) belonging to his followers, who
 were (all) exponents of the Vedas,
 accompanied Viśwāmitra (the foremost of
 sages) as he proceeded on his journey.
 (17) Even herds of beasts and flocks of
 birds dwelling in the Siddhāśrama
 followed the high-souled Viśwāmitra,
 whose (only) wealth was his
 asceticism. (18) Thereupon Viśwāmitra,
 accompanied by the host of seers,
 persuaded the birds (as well as
 the beasts) to return.

ते गत्वा दूरमध्वानं लम्बमाने दिवाकरे ॥ १९ ॥
 वासं चक्रुर्मुनिगणाः शोणकूले समाहिताः । तेऽस्तं गते दिनकरे स्नात्वा हुतहुताशनाः ॥ २० ॥
 विश्वामित्रं पुरस्कृत्य निषेदुरमितौजसः । रामोऽपि सहसौमित्रिर्मुनीन्स्तानभिपूज्य च ॥ २१ ॥
 अग्रतो निषसादाथ विश्वामित्रस्य धीमतः । अथ रामो महातेजा विश्वामित्रं तपोधनम् ॥ २२ ॥
 पप्रच्छ मुनिशार्दूलं कौतूहलमन्वितम् । भगवन् को न्वयं देशः समृद्धवनशोभितः ॥ २३ ॥
 श्रोतुमिच्छामि भद्रं ते वक्तुमर्हसि तत्त्वतः ।
 नोदितो रामवाक्येन कथयामास सुव्रतः । तस्य देशस्य निखिलमृषिमध्ये महातपाः ॥ २४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकत्रिंशः सर्गः ॥ ३१ ॥

Having covered a long distance, the
 hosts of hermits (accompanying
 Viśwāmitra) Concentrated and the sun
 (now) declining, broke their journey on the
 bank of the Sone. Having bathed (in the
 river) and worshipped the sacred fire
 when the sun had set, the sages, who
 were (all) possessed of immense glory,
 sat down placing Viśwāmitra at their
 head. Paying their homage to the
 aforesaid sages and greeting them (all),
 Śrī Rāma too, accompanied by Lakṣmaṇa,
 presently sat down facing the wise

Viśwāmitra. Now Śrī Rāma, who
 was possessed of exceptional glory,
 interrogated Viśwāmitra, a tiger among
 sages, whose (only) wealth consists
 in his asceticism, with (great) curiosity
 (as follows) :— " What land could
 this possibly be, graced with a thriving
 forest, O venerable sir ? I
 wish to hear (of it). Be pleased
 to speak accurately (about it). God
 bless you ! " Prompted by the
 (aforesaid) question of Śrī Rāma,
 the great ascetic (Viśwāmitra) of noble

vows proceeded to speak the whole truth in the midst of the seers (accompanying about that land (in the ensuing canto) him). (19—24)

Thus ends Canto Thirty-one in the Bīla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

An account of the four sons of Kuśa; the hundred daughters of Kuśanābha turn hunch-backed under a curse of the wind-god.

ब्रह्मयोनिर्महानासीत् कुशो नाम महातपाः । अक्लिष्टव्रतधर्मज्ञः सजनप्रतिपूजकः ॥ १ ॥
 स महात्मा कुलीनायां युक्तायां सुमहाबलान् । वैदर्भ्यां जनयामास चतुरः सदृशान् सुतान् ॥ २ ॥
 कुशाम्बं कुशनाभं च अमूर्तरजसं वसुम् । दीप्तियुक्तान् महोत्साहान् शत्रुधर्मचिकीर्षया ॥ ३ ॥
 तानुवाच कुशः पुत्रान् धर्मिष्ठान् सत्यवादिनः । क्रियतां पालनं पुत्रा धर्मे प्राप्स्यथ पुष्कलम् ॥ ४ ॥
 कुशस्य वचनं श्रुत्वा चत्वारो लोकसत्तमाः । निवेशं चक्रिरे सर्वे पुराणां नृवरास्तदा ॥ ५ ॥
 कुशाम्बस्तु महातेजाः कौशाम्बीमकरोत् पुरीम् । कुशनाभस्तु धर्मात्मा पुरं चक्रे महोदयम् ॥ ६ ॥
 अमूर्तरजसो नाम धर्मारण्यं महामतिः । चक्रे पुरवरं राजा वसुनामा गिरिव्रजम् ॥ ७ ॥
 एषा वसुमती नाम वसोस्तस्य महात्मनः । एते शैलवराः पञ्च प्रकाशन्ते समन्ततः ॥ ८ ॥
 सुमागधी नदी रम्या समधान् विश्रुताऽऽययौ । पञ्चानां शैलमुख्यानां मध्ये मालेव शोभते ॥ ९ ॥
 सैषा हि मागधी राम वसोस्तस्य महात्मनः । पूर्वाभिचरिता राम सुश्रेष्ठा सस्यमालिनी ॥ १० ॥

There was a noble and great ascetic of unobstructed vows, Kuśa by name, born of Brahmā, who knew what is right and honoured righteous men. (1) Through his high-born and worthy wife, who hailed from Vidarbha that exalted soul begot four exceptionally mighty sons becoming himself, Kuśāmba, Kuśanābha, Asūrtarajasa* and Vasu, who were not only brilliant and possessed of great zeal but were also extremely pious and veracious. With intent to urge them

to their duty of protecting people (appropriate to a Kṣatriya) Kuśa said to them, "The duty of protecting people must be done by you. (Thereby) you will earn undiminished merit." (2—4) Hearing the admonition of Kuśa all those four jewels among men, who were the noblest in the world, forthwith laid the foundation of (four) cities. (5) Kuśāmba, who was possessed of exceptional glory, for his part founded the city of Kauśāmbī (named after

* The author of the famous commentary entitled the "Rāmāyaṇa-Śiromaṇi" has accepted the variant "Amūrtirajasa". In the Mahābhārata (Vana., LXLV. 17) we come across the name Amūrtarajā and the character bearing this name is stated there to have founded the city of Dharmāranya, which was encompassed by a sacred forest of the same name. This represents the tract lying round Gaya. The city of Gaya was built by a king named Gaya, who has been referred to as a son of Amūrtarajā. This establishes the identity of Gaya with Dharmāranya. In the Mahābhārata (Vana., LXXXIV. 85) the lake Brahmasarovara forming part of the township of Gaya has been declared as surrounded by the forest of Dharmāranya. In Vana., LXXXII. 47 worship of the manes has been commended at Dharmāranya.

himself); while Kuśanābha, whose mind was given to piety, built the city named Mahodaya (the modern Kanauj). (6) Asūrtarajasa built a city, Dharmāranya by name; while the prince named Vasu built Girivraja (the modern Rajgir), the foremost of (all) cities. (7) This capital of that high-souled prince, Vasu, was (also) designated (after him) as Vasumati. These five great hills* cast their splendour all round (the city of Girivraja, justifying the appellation given to it). (8) The

beautiful and celebrated river (Sone), which spreads its charm like a garland in the midst of these five prominent hills flows (from the west) into the territory of Magadha and is (accordingly) known as the holy Māgadhi. (9) This celebrated river Māgadhi, O Rāma, which flows in an easterly direction and is lined with charming fields (on both sides) and is (thus) adorned with rows of crops, is connected with the same high-souled Vasu, O Rāma ! (10)

कुशनाभस्तु राजर्षिः कन्याशतमनुत्तमम् । जनयामास धर्मात्मा वृताच्यां रघुनन्दन ॥ ११ ॥
तास्तु यौवनशालिन्यो रूपवत्यः स्वलंकृताः । उद्यानभूमिमागम्य प्रावृषीव शतहृदाः ॥ १२ ॥
गायन्त्यो नृत्यमानाश्च वादयन्त्यस्तु राघव । आसौ हं परमं जग्मुर्वाभरणभूषिताः ॥ १३ ॥
अथ ताश्चारुसर्वाङ्ग्यो रूपेणाप्रतिमा भुवि । उद्यानभूमिमागम्य तारा इव घनान्तरे ॥ १४ ॥
ताः सर्वा गुणसम्पन्ना रूपयौवनसंयुताः । दृष्ट्वा सर्वात्मको वायुरिदं वचनमब्रवीत् ॥ १५ ॥
अहं वः कामये सर्वा भार्या मम भविष्यथ । मानुषस्यज्यतां भावो दीर्घमायुरवाप्स्यथ ॥ १६ ॥
चलं हि यौवनं नित्यं मानुषेषु विशेषतः । अश्वयं यौवनं प्राप्ता अमर्यश्च भविष्यथ ॥ १७ ॥

The royal sage Kuśanābha, for his part, whose mind was given to righteousness, O scion of Raghu, begot a hundred daughters, excelled by none, through (an Apsarā or celestial nymph named) Ghṛtāchī. (11) With their comeliness enhanced by their attaining maturity they for their part would repair to the grounds of the royal garden duly adorned (with sandal-paste and flowers etc.) and decked with excellent jewels and shining like flashes of lightning during the monsoon, and they experienced supreme delight while singing, dancing and playing on their lutes, O scion of Raghu ! (12-13) Lovely of every limb and peerless on earth in comeliness of

form they shone like stars in the midst of clouds on reaching the garden grounds. (14) Seeing them all endowed with excellences and rich in beauty and youth (one day), the wind-god, who is bodily present everywhere, addressed the following words (to them) :—(15) "I wish to have you all (as my own). You should (therefore) be my wedded wives. The thought that you are human beings should be given up. (In this way) you will attain a long (lease of) life. (16) Indeed youth is ever fleeting, especially in human beings. (If you accept me as your husband) you will attain undecaying (abiding) youth and will become immortal." (17)

तस्य तद् वचनं श्रुत्वा वायोरक्लिष्टकर्मणः । अपहास्य ततो वाक्यं कन्याशतमथाब्रवीत् ॥ १८ ॥
अन्तश्चरसि भूतानां सर्वेषां सुरसत्तम । प्रभावज्ञाश्च ते सर्वाः किमर्थमवमन्यसे ॥ १९ ॥
कुशनाभसुता देव समस्ताः सुरसत्तम । स्थानाञ्च्यवयितुं देवं रक्षामस्तु तपो वयम् ॥ २० ॥
मा भूत् स कालो दुर्मैवः पितरं सत्यवादिनम् । अवमन्य स्वधर्मेण स्वयं वरमुवाप्सहे ॥ २१ ॥
पिता हि प्रभुरस्माकं दैवतं परमं च सः । यस्य नो दास्यति पिता स नो भर्ता भविष्यति ॥ २२ ॥
तासां तु वचनं श्रुत्वा हरिः परमकोपनः । प्रविश्य सर्वगात्राणि वभञ्ज भगवान् प्रभुः ॥ २३ ॥

* In the Mahābhārata (Sabhā, XXI. 2) these five hills have been named as Vipula, Varāha, Vṛṣabha (Rṣabha), Rājigiri (Mātanga) and Chaityaka.

Hearing the aforesaid proposal of the celebrated wind-god, whose activities are (ever) unobstructed, and then deriding his offer, (all) the hundred damsels presently said, " (In the form of life-breath) you move inside all living beings, O jewel among gods ! And we are aware of your glory (yet we cherish no attraction for you). Why (then) do you insult us (by making an unseemly offer to us) ? (18-19) We are all daughters of Kuśanābha, O god, the foremost of (all) gods ! We can bring you down from your (exalted) position (by pronouncing a curse on you), yet, even though you are a god, we

(are anxious to) preserve our ascetic glory (which is sure to diminish in the event of our cursing you). (20) Let not that (unpropitious) hour (ever) turn up. O evil-minded one, when prompted by lust (our baser nature) we should accept a match of our own initiative, disregarding our veracious father. (21) For father is our master; nay, he is our supreme deity. He (alone) will be our husband, to whom father will give us away. " (22) Hearing their (insolent and defiant) reply, however, the all-pervading wind-god, who is not only glorious and powerful but exceedingly irascible (also), entered all their limbs and distorted them. (23)

ताः कन्या वायुना भग्ना विविशुर्नृपतेर्यद्दम् । प्रविश्य च सुसम्भ्रान्ताः सलज्जाः सासल्लोचनाः ॥ २४ ॥
 स च ता दयिता भग्नाः कन्याः परमशोभनाः । दृष्ट्वा दीनास्तदा राजा सम्भ्रान्त इदमववीत् ॥ २५ ॥
 किमिदं कथ्यतां पुत्र्यः को धर्ममवमन्यते ।
 कुब्जाः केन कृताः सर्वाश्चेष्टन्त्यो नाभिभाषथ । एवं राजा विनिःश्वस्य समाधि संदधे ततः ॥ २६ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्वाविंशः सर्गः ॥ ३२ ॥

Distorted by the wind-god, the aforesaid maidens returned to the king's (their father's) palace. Having entered it, they felt much perturbed and abashed and their eyes were filled with tears. (24) Perplexed to see those beloved and most charming girls deformed and miserable at that moment, the king (Kuśanābha) asked the following question:—(25) "What is

this (strange phenomenon) ? The whole thing may be related (to me). Who has violated (the principles of) justice ? By whom have you all been turned hunch-backs and how is it that you are all making gestures and do not utter a word ? " Making the aforesaid inquiry and heaving a deep sigh, the king then composed himself (in order to hear their reply). (26)

Thus ends Canto Thirty-two in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Kuśanābha applauds the forbearance and forgiveness of his daughters;
 the story of the birth of Brahmadaṭṭa and his marriage
 with Kuśanābha's daughters.

तस्य तद् वचनं श्रुत्वा कुशनाभस्य धीमतः । शिरोमिश्ररणौ स्पृष्ट्वा कन्याशतमभाषत ॥ १ ॥
 वायुः सर्वात्मको राजन् प्रधर्षयितुमिच्छति । अशुभं मार्गमास्थाय न धर्मे प्रत्यवेक्षते ॥ २ ॥

पितृमत्यः स्म भद्रं ते स्वच्छन्दे न वयं स्थिताः । पितरं नो वृणीष्व त्वं यदि नो दास्यते तव ॥ ३ ॥
 तेन पापानुबन्धेन वचनं न प्रतीच्छता । एवं ब्रुवन्त्यः सर्वाः स्म वायुनाभिहता भृशम् ॥ ४ ॥
 तासां तु वचनं श्रुत्वा राजा परमधार्मिकः । प्रत्युवाच महातेजाः कन्याशतमनुत्तमम् ॥ ५ ॥
 क्षान्तं क्षमावतां पुत्र्यः कर्तव्यं सुमहत् कृतम् । ऐकमत्यमुपागम्य कुलं चावेक्षितं मम ॥ ६ ॥
 अलंकारो हि नारीणां क्षमा तु पुरुषस्य वा । दुष्करं तच्च वै क्षान्तं त्रिदशेषु विशेषतः ॥ ७ ॥
 यादृशी वः क्षमा पुत्र्यः सर्वासामविशेषतः । क्षमा दानं क्षमा सत्यं क्षमा यज्ञाश्च पुत्रिकाः ॥ ८ ॥
 क्षमा यशः क्षमा धर्मः क्षमायां विष्ठितं जगत् ।

Hearing the aforesaid question of the celebrated and wise Kuśanābha, (all) the hundred maidens touched his feet with their heads and replied (as follows):—(1) "Resorting to the evil path, the all-pervading wind-god, Your Majesty, sought to violate us and did not respect our righteous behaviour. (2) (We said to him,) 'May good betide you, we are dependent on our father and (as such) are not masters of our own will. Ask you us of our father; we shall (certainly) accept you (as our husband) if he gives us away to you.' Pleading thus we were hit hard (deformed) by him of wicked intent, who did not heed our remonstrance." (3-4) Hearing their complaint, the king, for his part, who was exceedingly pious and exceptionally glorious, replied (as follows) to his hundred daughters, excelled by none:—"The act of

forbearance done by you, which can be done (only) by those given to forgiveness, my daughters, was extremely noble (on your part). And the fact that the honour of my race was vindicated by you by resorting to unanimity (on this point) was (also) a unique achievement (on your part). (5-6) For forbearance is the ornament indeed of womankind as well as of man. And such forbearance particularly with reference to gods as exists in you all without distinction, O my daughters, is difficult to practise. Forbearance is really charity, forbearance is (devotion to) truth, and forbearance constitutes (all) sacrifices, my beloved daughters! (7-8) Forbearance is fame, forbearance is piety; (nay) the (entire) creation is established in forbearance (crystallized in the form of the earth)."

विसृज्य कन्याः काकुत्स्थ राजा त्रिदशविक्रमः ॥ ९ ॥

मन्त्रज्ञो मन्त्रयामास प्रदानं सह मन्त्रिभिः । देशे काले च कर्तव्यं सदृशे प्रतिपादनम् ॥ १० ॥
 एतस्मिन्नेव काले तु चूली नाम महाद्युतिः । ऊर्ध्वरेताः शुभाचारो ब्राह्मं तप उपागमत् ॥ ११ ॥
 तपस्यन्तमृषिं तत्र गन्धर्वीं पर्युपासते । सोमदा नाम भद्रं ते ऊर्मिलातनया तदा ॥ १२ ॥
 सा च तं प्रणता भूत्वा शुश्रूषणपरायणा । उवास काले धर्मिष्ठां तस्यास्तुष्टोऽभवद् गुरुः ॥ १३ ॥
 स च तां कालयोगेन प्रोवाच रघुनन्दन । परितुष्टोऽस्मि भद्रं ते किं करोमि तव प्रियम् ॥ १४ ॥
 परितुष्टं मुनिं ज्ञात्वा गन्धर्वीं मधुरस्वरम् । उवाच परमप्रीता वाक्यज्ञा वाक्यकोविदम् ॥ १५ ॥

Having sent away the girls (to the gynaeceum), O scion of Kakutstha, the king (Kuśanābha), who possessed the prowess of gods and was adept in deliberation, discussed the question of their marriage with his counsellors since it was necessary to give them away to a

worthy man at the proper place and time. (9-10) At this (very) time a Brahmachārī (lit., one who has turned the flow of his generative fluid upwards and never allowed it to escape), Chūli by name, who was exceptionally glorious and given to virtuous conduct, actually embarked upon

a course of austerities* (in the form of meditation) directed towards the realization of Brahma (11) At that (very) place, during the period of his askesis, may good betide you, a Gandharva girl, Somadī by name, daughter of Ūrmilā, waited upon the Rṣi (in the hope of securing his goodwill) while he was (busy) practising his austerities. (12) Bending low before him and devoted to his service, that most pious girl waited upon him at the right time (whenever

her presence was needed by him). The venerable sage got pleased with her. (13) And when the propitious hour came, the sage, O scion of Raghu, said to the girl, "I am highly pleased (with your innocent services), may all be well with you ! What service can I do to you ?" (14) Supremely delighted to know the sage much gratified, the eloquent Gandharva girl spoke (as follows) in a sweet voice to the seer, who was a master of speech:—(15)

लक्ष्म्या समुदितो ब्राह्मन् ब्रह्मभूतो महातपाः । ब्राह्मेण तपसा युक्तं पुत्रमिच्छामि धार्मिकम् ॥ १६ ॥
अपतिश्चास्मि भद्रं ते भार्या चास्मि न कस्यचित् । ब्राह्मेणोपगतायाश्च दातुमर्हसि मे सुतम् ॥ १७ ॥
तस्याः प्रसन्नो ब्रह्मर्षिर्ददौ ब्राह्मणमुत्तमम् । ब्रह्मदत्त इति ख्यातं मानसं चूलिनः सुतम् ॥ १८ ॥
स राजा ब्रह्मदत्तस्तु पुरीमध्यवसत् तदा । काम्पिल्यां परया लक्ष्म्या देवराजो यथा दिवम् ॥ १९ ॥
स बुद्धिं कृतवान् राजा कुशनाभः सुधार्मिकः । ब्रह्मदत्ताय काकुत्स्थ दातुं कन्याशतं तदा ॥ २० ॥
तमाहूय महातेजा ब्रह्मदत्तं महीपतिः । ददौ कन्याशतं राजा सुप्रीतेनान्तरात्मना ॥ २१ ॥

"A great ascetic illumined with Brahmic (spiritual) splendour, you have become one with the Infinite. (Hence) I seek (from you) a pious son rich in askesis (in the form of meditation) directed towards the realization of Brahma (the Absolute). (16) As for myself I am unmarried nor shall I be the wife of any. (Therefore) let your grace descend on me. Be pleased to grant me a son by dint of your Brahmic (spiritual) glory, since I have sought refuge in you." (17) Full of delight, the Brahman sage Chūlina (a variant of Chūli) conferred on her a mind-born son, rich in askesis (in the form of meditation) directed

towards the realization of Brahma, excelled by none and known by the name of Brahmadatta. (18) Invested with supreme (royal) splendour, the said Brahmadatta for his part lived at that time as king in the city of Kāmpilyā (built by Kampila) as Indra (the ruler of gods) does in paradise. (19) The aforesaid Kuśanābha, a most pious king, at that time made up his mind, O scion of Kakutstha, to give away (all) his hundred daughters to Brahmadatta. (20) Calling the said Brahmadatta, the exceptionally glorious king (Kuśanābha), the ruler of the earth, gave away with a most cheerful mind (all) the hundred girls (to him). (21)

यथाक्रमं तदा पाणि जग्राह रघुनन्दन । ब्रह्मदत्तो महीपालस्तासां देवपतिर्यथा ॥ २२ ॥
सृष्टृमात्रे तदा पाणौ विकुब्जा विगतज्वराः । युक्तं परमया लक्ष्म्या बभौ कन्याशतं तदा ॥ २३ ॥
स दृष्ट्वा वायुना मुक्ताः कुशनाभो महीपतिः । बभूव परमप्रीतो हर्षं लेभे पुनः पुनः ॥ २४ ॥
कृतोद्वाहं तु राजानं ब्रह्मदत्तं महीपतिम् । सदारं प्रेषयामास सोपाध्यायगणं तदा ॥ २५ ॥
सोमदापि सुतं दृष्ट्वा पुत्रस्य सदृशीं क्रियाम् ।
यथान्यायं च गन्धर्वी स्तुपास्ताः प्रत्यनन्दत । सृष्ट्वा सृष्ट्वा च ताः कन्याः कुशनाभं प्रशस्य च ॥ २६ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रयस्त्रिंशः सर्गः ॥ ३३ ॥

* There is a Smṛti text which runs as under:—

मनसश्चेन्द्रियाणां च लोकायं परमं तपः ।

"One-pointedness of the mind and the senses constitutes the highest form of askesis."

At the time of marriage, O scion of Raghu, King Brahmadaṭṭa, who shone like Indra (the ruler of gods), married them (one after another by taking their hands in his) in order of seniority. (22) The moment their hands were touched (by Brahmadaṭṭa) in the course of the wedding the girls were cured of their deformity and rid of their agony. Invested with supreme splendour (all) the hundred girls shone brightly at that time. (23) King Kuśanābha was highly pleased to see them freed from morbid affection of the windy humour in their body and

experienced joy again and again. (24) He then sent away (to his own capital) King Brahmadaṭṭa, the delighter of his subjects, along with his wedded wives and the host of his family priests, as soon as he was actually married. (25) Seeing the union of his son worthy of him, Somadā, the Gandharva damsel, too joyfully greeted her son as well as her aforesaid daughters-in-law (one after another) in order of seniority and, embracing the said brides again and again and applauding Kuśanābha (for his hospitality and rich dowry), departed. (26)

Thus ends Canto Thirty-three in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

चतुस्त्रिंशः सर्गः

Canto XXXIV

Kuśanābha performs a sacrifice for the birth of a son and is blessed with one, Gādhi by name; the glory of the river Kauśikī (the modern Kosi in Bihar).

कृतोद्वाहे गते तस्मिन् ब्रह्मदत्ते च राघव । अपुत्रः पुत्रलाभाय पौत्रीमिष्टिमकल्पयत् ॥ १ ॥
 इष्ट्यां तु वर्तमानायां कुशनाभं महीपतिम् । उवाच परमोदारः कुशो ब्रह्मसुतस्तदा ॥ २ ॥
 पुत्रस्ते सदृशः पुत्र भविष्यति सुधार्मिकः । गाधिं प्राप्स्यसि तेन त्वं कीर्तिं लोके च शाश्वतीम् ॥ ३ ॥
 एवमुक्त्वा कुशो राम कुशनाभं महीपतिम् । जगामाकाशमाविश्य ब्रह्मलोकं सनातनम् ॥ ४ ॥
 कस्यचित् त्वथ कालस्य कुशनाभस्य धीमतः । जज्ञे परमधर्मिष्ठो गाधिरित्येव नामतः ॥ ५ ॥
 स पिता मम काकुत्स्थ गाधिः परमधार्मिकः । कुशवंशप्रसूतोऽस्मि कौशिको रघुनन्दन ॥ ६ ॥
 पूर्वजा भगिनी चापि मम राघव सुवता । नाम्ना सत्यवती नाम ऋचीके प्रतिपादिता ॥ ७ ॥

The aforesaid Brahmadaṭṭa having left after being married, O scion of Raghu, Kuśanābha (who had no male issue) embarked upon a sacrifice intended to procure a son with the object of securing a male issue. (1) In the meantime, while the sacrifice was actually going on, the highly magnanimous Kuśa (the father of Kuśanābha and) son of Brahmā (the creator) prophesied to King Kuśanābha as follows :—(2) "A most pious son,

worthy of you, will be born to you, my son ! You will have Gādhi (for your son) and thereby attain undying glory in the world." (3) Informing King Kuśanābha accordingly, O Rāma, Kuśa withdrew to the immortal Satyaloka (the realm of Brahmā, from which he had obviously come), coursing through the air. (4) After some time indeed a most pious son, Gādhi by name, the very name given by Kuśa, was born to the wise Kuśanābha. (5)

That exceedingly pious man, Gādhī (by name) was my father, O descendant of Kakutstha ! (And) descended in the line of Kuśa I am

known as Kauśika, O scion of Raghu ! (6) I had an elder sister too of noble vows, known by the name of Satyavatī and given away to the sage Rohika. (7)

सशरीरा गता स्वर्गं भर्तारमनुवर्तिनी । कौशिकी परमोदारा प्रवृत्ता च महानदी ॥ ८ ॥
 दिव्या पुण्योदका रम्या हिमवन्तमुपाश्रिता । लोकस्य हितकार्यार्थं प्रवृत्ता भगिनी मम ॥ ९ ॥
 ततोऽहं हिमवत्पाद्वे वसामि नियतः सुखम् । भगिन्यां स्नेहसंयुक्तः कौशिक्यां रघुनन्दन ॥ १० ॥
 सा तु सत्यवती पुण्या सत्ये धर्मे प्रतिष्ठिता । पतिव्रता महाभागा कौशिकी सरितां वरा ॥ ११ ॥
 अहं हि नियमाद् राम हित्वा तां समुपगतः । सिद्धाश्रममनुप्राप्तः सिद्धोऽस्मि तव तेजसा ॥ १२ ॥
 एषा राम ममेतपत्तिः स्वस्य वंशस्य कीर्तिता । देशस्य हि महाबाहो यन्मां त्वं परिपृच्छसि ॥ १३ ॥

Following (as she did) the wishes of her husband (throughout her life) my sister bodily ascended to heaven and (later on) turned into a most beneficent and delightful great river,—Kauśikī (the modern Kosi), flowing by the side of the Himalayas, unearthly in character, whose waters confer merit (on those using it),—and is (thus) engaged in doing good to the world. (8-9) Full of affection for my sister I had been happily leading a life of self-discipline since then by the side of the Himalayas on the banks of the Kauśikī, O scion of Raghu ! (10) That pious and highly blessed lady, Satyavatī, who was established in the

virtue of truthfulness and (exclusively) devoted to her husband, is still extant in the form of Kauśikī, the foremost of rivers. (11) Leaving that river I came down (to the plains) because of my vow (to perform a sacrifice at some consecrated spot) and arrived at Siddhāśrama, where I got accomplished of my purpose by dint of your glory (might). (12) In this way has been told (by me) my birth (from the loins of Gādhī), the genesis of my race (from Kuśa, son of Brahmā) and the history of the land (of Girivraja extending along the bank of the Sone), which you asked me in particular, O mighty-armed Rāma ! (13)

गतोऽर्धरात्रः काकुत्स्थ कथाः कथयतो मम । निद्रामभ्येहि भद्रं ते मा भूद् विघ्नोऽध्वनीह नः ॥ १४ ॥
 निष्पन्दास्तरवः सर्वे निलीना मृगपक्षिणः । नैशेन तमसा व्याप्ता दिशश्च रघुनन्दन ॥ १५ ॥
 शनैर्विस्मृज्यते संध्या नभो नेत्रैरिवावृतम् । नक्षत्रतारागहनं ज्योतिर्भिरवभासते ॥ १६ ॥
 उत्तिष्ठते च शीतांशुः शशी लोकतमोनुदः । हृदायन् प्राणिनां लोके मनांसि प्रभया स्वया ॥ १७ ॥
 नैशानि सर्वभूतानि प्रचरन्ति ततस्ततः । यक्षराक्षससन्धाश्च रौद्राश्च पिशिताशनाः ॥ १८ ॥
 एवमुक्त्वा महातेजा विरराम महामुनिः । साधु साध्विति ते सर्वे मुनयो ह्यभ्यपूजयन् ॥ १९ ॥
 कुशिकानामयं वंशो महान् धर्मपरः सदा । ब्रह्मोपमा महात्मानः कुशवंश्या नरोत्तमाः ॥ २० ॥
 विशेषेण भगानेव विश्वामित्र महायशः । कौशिकी सरितां श्रेष्ठा कुलोद्भूतकरी तव ॥ २१ ॥
 मुदितैर्मुनिशार्दूलैः प्रशस्तः कुशिकात्मजः । निद्रामुपागमच्छ्रीमानस्तंगत इवांशुमान् ॥ २२ ॥
 रामोऽपि सहसौमित्रिः किञ्चिदागतविस्मयः । प्रशस्य मुनिशार्दूलं निद्रां समुपसेवते ॥ २३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुर्विंशः सर्गः ॥ २४ ॥

"Half of the night has passed in my narrating (past) episodes, O scion of Kakutstha ! Peace be with you ! (Now)

go to sleep. Let there be no interference in this journey of ours (due to torpor caused by sleeplessness). (14) All

the trees are motionless, the beasts and birds are buried in sleep and the quarters stand enveloped in the darkness of night, O scion of Raghu ! (15) The evening twilight has gradually receded and the firmament, thick set with lunar mansions and (other) stars, is shining with the heavenly bodies as though covered with (innumerable) eyes. (16) The moon, which dispels the darkness of the world (at night), is (just) rising*, diffusing its cool rays and delighting the minds of (all) living beings in the world by its (soothing and refreshing) splendour. (17) All nocturnal beings, *viz.* fearful hosts of Yakṣas and Rākṣasas as well as fiends (feeding on raw flesh) are freely roaming here and there." (18) Saying so, the exceptionally glorious and great sage (Viśwāmitra), became silent and all the aforesaid sages (who accompanied

him) applauded him saying "Well spoken ! Good !! (19) Great is this race of Kuśa and ever given to righteousness (too). The high-souled kings descended in the line of Kuśa have been as good as Brahman Rṣis. (20) You, O highly illustrious Viśwāmitra (who have attained Brahmanhood by dint of your austerities), are particularly so. And Kauśiki, the foremost of rivers, has added to the lustre of your race." (21) Extolled (thus) by the foremost of sages, (who were) full of delight, the glorious Viśwāmitra (the son of Gādhi, a scion of Kuśa) fell asleep (even) as the sun sinks below the horizon. (22) Glorifying Viśwāmitra (a tiger among sages), Śrī Rāma too, who felt a bit amazed (to hear the family history of Viśwāmitra), courted sleep along with Lakṣmaṇa (son of Sumitrā). (23)

Thus ends Canto Thirty-four in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

पञ्चत्रिंशः सर्गः

Canto XXXV

Crossing the Sone, Viśwāmitra and party reach the bank of the holy Ganga and spend the night there. Requested by Śrī Rāma, he narrates the story of the origin of the Ganga.

उपास्य रात्रिशेषं तु शोणाकूले महर्षिभिः । निशायां सुप्रभातायां विश्वामित्रोऽभ्यभाषत ॥ १ ॥
सुप्रभाता निशा राम पूर्वा संध्या प्रवर्तते । उत्तिष्ठोत्तिष्ठ भद्रं ते गमनायाभिरोचय ॥ २ ॥
तच्छ्रुत्वा वचनं तस्य कृतपूर्वाह्निकक्रियः । गमनं रोचयामास वाक्यं चेदमुवाच ह ॥ ३ ॥
अयं शोणः शुभजलोगाधः पुलिनमण्डितः । कतरेण पथा ब्रह्मेन् संतरिष्यामहे वयम् ॥ ४ ॥
एवमुक्तस्तु रामेण विश्वामित्रोऽब्रवीदिदम् । एष पन्था मयोद्दिष्टो येन यान्ति महर्षयः ॥ ५ ॥

Having reposed for the rest of the night on the bank of the Sone along with the great Rṣis (who accompanied him on the journey), Viśwāmitra spoke (as follows) on the night having culminated in a beautiful sunrise:—(1) "The night has

ended in a lovely dawn, O Rāma ! The morning twilight has set in. Get up, arise and make yourself inclined to proceed (further). May prosperity attend you !" (2) Hearing his instruction as aforesaid and having finished his morning duties

* From the above description it can be easily inferred that it was the ninth night of a dark fortnight.

(Sandhyā etc.), Śrī Rāma made himself inclined to leave (for the journey) and spoke the following words: so the tradition goes:—(3) "The river Sone, whose waters are so holy, is fordable here and (as such) adorned with sandy banks. By which of the two fords

(appearing before us) shall we wade through it, O holy sir ?" (4) Questioned thus by Śrī Rāma, Viśwāmitra indeed replied as follows:—"Here is the ford (already) pointed out by me, through which the great Ṛṣis (over there) are wading." (5)

ते गत्वा दूरमध्वानं गतेऽर्धदिवसे तदा । जह्नुवीं सरितां श्रेष्ठां ददृशुर्मुनिसेविताम् ॥ ६ ॥
तां दृष्ट्वा पुण्यसलिलां हंससारससेविताम् । बभूवुर्मुनयः सर्वे मुदिताः सहराघवाः ॥ ७ ॥
तस्यास्तीरे तदा सर्वे चक्रुर्वासपरिग्रहम् । ततः स्नात्वा यथान्यायं संतर्प्य पितृदेवताः ॥ ८ ॥
हुत्वा चैवाग्निहोत्राणि प्राश्य चामृतवद्भविः । विविशुर्जह्नुवीतीरे शुभा मुदितमानसाः ॥ ९ ॥
विश्वामित्रं महात्मानं परिवार्य समन्ततः ।
विष्टिताश्च यथान्यायं राघवौ च यथार्हतः । सम्प्रहृष्टमना रामो विश्वामित्रमथाब्रवीत् ॥ १० ॥
भगवच्छ्रोतुमिच्छामि गङ्गां त्रिपथगां नदीम् । त्रैलोक्यं कथमाक्रम्य गता नदनदीपतिम् ॥ ११ ॥
चोदितो रामवाक्येन विश्वामित्रो महामुनिः । वृद्धिं जन्म च गङ्गाया वक्तुमेवोपचक्रमे ॥ १२ ॥

Then (having crossed the Sone at the spot mentioned by Viśwāmitra and) traversed a long way (further), the party sighted the Ganga, the foremost of (all) rivers, resorted to by sages, in the afternoon. (6) The sages including Śrī Rāma and Lakṣmaṇa (the two scions of Raghu), were all rejoiced to see the celebrated river, whose waters confer merit (on those who resort to them) and which was frequented by swans and cranes. (7-8) On the bank of that river all (of them) forthwith broke their journey. Having then bathed (in the river) according to the scriptural ordinance, (i. e., after reciting a Vedic hymn known as the Aghamarṣaṇa-Sūkta—vide Rgveda X. 190), duly propitiated the manes and gods (including Ṛṣis) with libations of water and also poured oblations into the sacred fire and partaken of the remnants of the sacrifice, which have been likened* to ambrosia (in the

Śāstras), the blessed Ṛṣis sat down on the bank of the Ganga with a cheerful mind surrounding the high-souled Viśwāmitra on all sides. When they were (all) comfortably seated in order of seniority as also Śrī Rāma and Lakṣmaṇa (the two scions of Raghu) according to their position, Śrī Rāma presently addressed Viśwāmitra (as follows) with an overjoyed mind:—(9-10) "I wish to hear, O venerable sir, about the (holy) river Ganga, which takes a threefold course (flowing as it does through heaven, the earth and the subterranean regions), how having coursed through the three worlds (viz, heaven and earth and the space intervening the two) it meets the ocean (the ruler of rivers, both big and small)." (11) Impelled by the inquiry of Śrī Rāma, the great sage Viśwāmitra started discoursing (as follows) on the origin as well as on the expansion of the (holy) Ganga. (12)

शैलेन्द्रो हिमवान् राम धातूनामाकरो महान् । तस्य कन्याद्वयं राम रूपेणाप्रतिभं भुवि ॥ १३ ॥

* Vide Bhagavadgītā: यज्ञशिष्टान्मृतभुजो यान्ति ब्रह्म सनातनम् । (IV. 31)

"Those partaking of ambrosia in the form of the remnants of a sacrifice attain the everlasting Brahma."

या मेरुदुहिता राम तयोर्माता सुमध्यमा । नाम्ना मेना मनोज्ञा वै पत्नी हिमवतः प्रिया ॥ १४ ॥
 तस्यां गङ्गेयमभवज्ज्येष्ठा हिमवतः सुता । उमा नाम द्वितीयाभूत् कन्या तस्यैव राघव ॥ १५ ॥
 अथ ज्येष्ठा सुराः सर्वे देवकार्यचिकीर्षया । शैलेन्द्रं वरयामासुर्गङ्गां त्रिपथगां नदीम् ॥ १६ ॥
 ददौ धर्मेण हिमवांस्तनयां लोकपावनीम् । स्वच्छन्दपथगां गङ्गां त्रैलोक्यहितकाम्यया ॥ १७ ॥
 प्रतिगृह्य त्रिलोकार्थं त्रिलोकहितकाङ्क्षिणः । गङ्गामादाय तेऽगच्छन् कृतार्थेनान्तरात्मना ॥ १८ ॥

"There stands (on the extreme north of India) O Rāma, the great Himalaya, the king of mountains and a storehouse of minerals. A couple of daughters, matchless in beauty on earth, were born to (the deity presiding over) the said mountain, O Rāma ! (13) The charming and beloved consort of Himavān (the deity presiding over the Himalayas), Menā by name, who was marked by a slender waist and was the daughter of Mount Meru, was their mother, O Rāma ! (14) The elder daughter of Himavān, born through her, was this Ganga. A second daughter, Umā by name, was born to the selfsame Himavān, O scion of Raghu ! (15) With the intention of accomplishing (through her) the purpose of gods all the gods presently asked Himavān

(the king of mountains) for the elder (of the two), viz. Ganga, who (later) turned into a river that follows a threefold course. (16) From considerations of piety (according to which the solicitation of a supplicant is not to be rejected) and out of solicitude for the welfare of the three worlds Himavān gave (in adoption to gods) his daughter, Ganga, who is capable of purifying the world and who could carve her way (even through the air and the subterranean regions) according to her own free will. (17) Accepting the gift (so readily given by the pious Himavān) in the interest of the three worlds and taking the Ganga (with them), the gods, who wished well of the three worlds, left with their mind (fully) satisfied. (18)

या चान्या शैलदुहिता कन्याऽऽसीद् रघुनन्दन । उग्रं सुव्रतमास्थाय तपस्तेपे तपोधना ॥ १९ ॥
 उग्रेण तपसा युक्तां ददौ शैलवरः सुताम् । रुद्रायाप्रतिरूपाय उमां लोकनमस्कृताम् ॥ २० ॥
 एते ते शैलराजस्य सुते लोकनमस्कृते । गङ्गा च सरितां श्रेष्ठा उमा देवी च राघव ॥ २१ ॥
 एतत् ते सर्वमाख्यातं यथा त्रिपथगामिनी । खं गता प्रथमं तात गतिं गतिमतां वर ॥ २२ ॥
 सैषा सुरनदी रम्या शैलेन्द्रतनया तदा । सुरलोकं समारूढा विषापा जलवाहिनी ॥ २३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चत्रिंशः सर्गः ॥ ३५ ॥

"The other daughter of Himavān, who looked upon askesis as Her (only) wealth, O scion of Raghu, practised austerities (in the shape of meditation on Lord Śiva) while remaining a virgin and observing a noble and formidable vow (of forgoing even dry leaves to keep Her body and soul together). (19) Himavān (the chief of mountains) gave away to Lord Rudra (the god of destruction), who has no rival, this daughter, Umā, who was rich in severe asceticism and adored by the universe. (20) Ganga,

the foremost of rivers, and Goddess Umā, these are the two well-known daughters of Himavān (the king of mountains), who are venerated by the (whole) universe, O scion of Raghu ! (21) In this way everything (connected with the origin of Ganga) has been narrated to you (Now) hear how it followed a threefold course. In the first place (as I have told you in verse 18 above), O dear Rāma, it rose into the sky, which allows moving space to (all) mobile beings

(along with the gods who took her away to heaven). Then this celebrated daughter of Himavān (the king of mountains) rose to heaven (the realm of gods) in the form of the delight-

ful Mandākinī (the heavenly stream visible in the form of the milky way) and (last of all) assumed the form of an earthly stream (Ganga) capable of ridding the world of its sins. (22-23)

Thus ends Canto Thirty-five in the Bāla-Kāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Rṣi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

Gods interrupt the amorous pastimes of Lord Śiva and His Consort, Goddess Umā, on which She curses gods including Mother Earth.

उक्तवाक्ये मुनौ तस्मिन्नुभौ राघवलक्ष्मणौ । प्रतिनन्द्य कथां वीरावूचतुर्मुनिपुंगवम् ॥ १ ॥
धर्मयुक्तमिदं ब्रह्मन् कथितं परमं त्वया ।
दुहितुः शैलराजस्य ज्येष्ठया वक्तुमर्हसि । विस्तरं विस्तरज्ञोऽसि दिव्यमानुषसम्भवम् ॥ २ ॥
त्रीन् पथो हेतुना केन प्लावयेल्लोकपावनी । कथं गङ्गा त्रिपथगा विश्रुता सरिदुत्तमा ॥ ३ ॥
त्रिषु लोकेषु धर्मज्ञ कर्मभिः कैः समन्विता । तथा ब्रुवति काकुत्स्थे विश्वामित्रस्तपोधनः ॥ ४ ॥
निखिलेन कथां सर्वामृषिमध्ये न्यवेदयत् ।

The aforesaid sage (Viśwāmitra) having concluded his speech, both the heroes, Śrī Rāma and Lakṣmaṇa, hailed with joy the story (of the two daughters of Himavān, told by him) and spoke (as follows) to Viśwāmitra (the foremost of sages) :—(1) " You have narrated, holy sir, this most excellent story capable of conferring merit (on those who hear it). Be pleased (now) to give a detailed account of Ganga (the elder daughter of Himavān), relating to her celestial and earthly career, since you know these details. (2) With

what motive did that world-purifying stream (choose to) wash (all) the three regions (heaven, earth and the space intervening them) ? How did the Ganga, which takes a three-fold course, come to be known as the foremost of rivers ? (3) With what achievements is she associated in the three worlds, O knower of Dharma (what is right) ? " While Śrī Rāma (a scion of Kakutstha) was speaking thus, Viśwāmitra, who claims askesis as his (only) wealth, narrated *in extenso* in the midst of the Rṣis (that accompanied him) the whole story (as follows) :—

पुरा राम कृतोद्वाहः शितिकण्ठो महातपाः ॥ ५ ॥

दृष्ट्वा च भगवान् देवीं मैथुनायोपचक्रमे ।

तस्य संक्रीडमानस्य महादेवस्य धीमतः । शितिकण्ठस्य देवस्य दिव्यं वर्षशतं गतम् ॥ ६ ॥
न चापि तनयो राम तस्यामासीत् परंतप । सर्वे देवाः समुद्युक्ताः पितामहपुरोगमाः ॥ ७ ॥
यदिहोत्पद्यते भूतं कस्तत् प्रतिसहिष्यति । अभिगम्य सुराः सर्वे प्रणिपत्येदमब्रुवन् ॥ ८ ॥
देवदेव महादेव लोकस्यास्य हिते रत । सुराणां प्रणिपातेन प्रसादं कर्तुमर्हसि ॥ ९ ॥

न लोका धारयिष्यन्ति तव तेजः सुरोत्तम । ब्राह्मेण तपसा युक्तो देव्या सह तपश्चर ॥ १० ॥
त्रैलोक्यहितकामार्थं तेजस्तेजसि धारय । रक्ष सर्वानिमौल्लोकान् नालोकं कर्तुमर्हसि ॥ ११ ॥

"Seeing Goddess Pārvati (by His side), O Rāma, Lord Śiva (who bears a blue patch on His throat, nay,) who is noted for His great asceticism and had (just) married Her, devoted Himself to the delights of conjugal bliss. A hundred celestial years (equivalent to 36,000 human years) rolled past the all-wise Lord Śiva, the Supreme Deity, while He sported (with His Spouse). (4-6) Neither any son nor any daughter was, however, born of Her, O Rāma, the chastiser of foes ! All the gods with Brahmā (the progenitor of the entire creation) as their leader girded up their loins to stop the amorous sport. For, they said to themselves, 'Who will (be able to) bear (the glory of) the offspring that is born of this (divine) Lady ?' Approaching Him and falling prostrate (before Him), all the gods addressed (to Him) the following prayer:—'O Supreme Lord, the adored of

(all) gods, devoted (as You are) to the good of this universe, be pleased to extend Your grace to (us), gods, in response to our prostrations. (7-9) The worlds (or their denizens) will not (be able to) bear Your glory (in the shape of Your progeny), O Chief of gods ! (Therefore) rich (as You are) in askesis in the form of oneness with Brahma (desist from enjoying the delights of connubial bliss and) practise austerities along with Your (Divine) Consort. (10) For the welfare of (all) the three worlds, which is Your (chief) concern, (pray) retain Your vital energy in Your own glorious Self and (thereby) preserve all these worlds (from destruction, for the son that will be born to You will be extremely glorious and will burn all the three worlds). (Pray) do not bring about the extinction of the worlds." (11)

देवतानां वचः श्रुत्वा सर्वलोकमहेश्वरः । बाढमित्यब्रवीत् सर्वान् पुनश्चेदमुवाच ह ॥ १२ ॥
धारयिष्याम्यहं तेजस्तेजसैव सहोमया । त्रिदशाः पृथिवी चैव निर्वाणमधिगच्छतु ॥ १३ ॥
यदिदं क्षुभितं स्थानान्मम तेजो ह्यनुत्तमम् । धारयिष्यति कस्तन्मे ब्रुवन्तु सुरसत्तमाः ॥ १४ ॥
एवमुक्तास्ततो देवाः प्रयूचुर्द्विषमध्वजम् । यत्तेजः क्षुभितं ह्यद्य तद् धरा धारयिष्यति ॥ १५ ॥
एवमुक्तः सुरपतिः प्रमुमोच महाबलः । तेजसा पृथिवी येन व्याप्ता सगिरिकानना ॥ १६ ॥
ततो देवाः पुनरिदमूचुश्चापि हुताशनम् । आविश त्वं महातेजो रौद्रं वायुसमन्वितः ॥ १७ ॥
तदग्निना पुनर्व्याप्तं संजातं श्वेतपर्वतम् । दिव्यं शरवणं चैव पावकादित्यसंनिभम् ॥ १८ ॥
यत्र जातो महातेजाः कार्तिकेयोऽग्निसम्भवः ।

"Hearing the remonstrance of the gods Lord Śiva (the suzerain Lord of all the worlds) said 'Amen !' and further addressed the following words to them all: so the tradition goes:—'I along with Umā shall retain Our vital energy by dint of Our very glory (retentive power). Let the terrestrial globe as also the other worlds, O gods, live in peace (free from fear of destruction). (12-13) (But) Who shall receive that vital fluid of Mine, unsurpassed as it is, which is already shaken from its seat (in the

heart), ? Tell Me this, O jewels among gods !' (14) 'Questioned thus (by Lord Śiva) the gods thereupon replied to Lord Śiva (whose ensign bears the device of a bull), 'Earth (who is capable of holding everything) will indeed receive the vital fluid that has got dislodged so far.' (15) Addressed thus (by the gods), the almighty Lord Śiva (the Ruler of gods) let fall His seed, by which was covered the (entire) globe including the mountains and forests. (16) Thereupon (fearing lest the earth may

be cracked by being covered all over by the powerful fluid) the gods further addressed the following prayer to the god of fire (that feeds on the sacrificial offerings) :—'Accompanied by the wind-god (and mobilized by him) suck you the mighty seed of Rudra (the god of destruction).' (17) Concentrated by fire (assisted by the wind-god), it now

got consolidated into a white mountain and was (subsequently) transformed into a thicket of white reeds resplendent as fire and the sun, in which was born the exceptionally glorious Kārtikeya (so called because he was suckled later on by the deities presiding over the group of stars known by the name of Kṛttikās), who is (accordingly) spoken of as fire-born.

अथोमां च शिवं चैव देवाः सर्षिगणास्तथा ॥ १९ ॥

पूजयामासुरत्यर्थं सुप्रीतमनसस्तदा । अथ शैलसुता राम त्रिदशानिदमब्रवीत् ॥ २० ॥
समन्युरशपत् सर्वान् क्रोधसंरक्तलोचना । यस्मान्निवारिता चाहं संगता पुत्रकाम्यया ॥ २१ ॥
अत्यं स्वेषु दारेषु नोत्पादयितुमर्हथ । अद्यप्रभृति युष्माकमप्रजाः सन्तु पत्नयः ॥ २२ ॥
एवमुक्त्वा सुरान् सर्वान् शशाप पृथिवीमपि । अबने नैकरूपा त्वं बहुभार्या भविष्यसि ॥ २३ ॥
न च पुत्रकृतां प्रीतिं मत्क्रोधकलुषीकृता । प्राप्स्यसि त्वं सुदुर्मेधो मम पुत्रमनिच्छती ॥ २४ ॥
तान् सर्वान् पीडितान् दृष्ट्वा सुरान् सुरपतिस्तदा । गमनायोपचक्राम दिशं वरुणपालिताम् ॥ २५ ॥
स गत्वा तप आतिष्ठत् पार्श्वे तस्योत्तरे गिरेः । हिमवत्प्रभवे शृङ्गे सह देव्या महेश्वरः ॥ २६ ॥
एष ते विस्तरो राम शैलपुत्र्या निवेदितः । गङ्गायाः प्रभवं चैव शृणु मे सहलक्ष्मण ॥ २७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षट्त्रिंशः सर्गः ॥ ३६ ॥

"Highly delighted in mind on that occasion, the gods including the hosts of Ṛṣis (that accompanied them) now profusely worshipped Umā and even so Lord Śiva. Thereupon Umā (Daughter of Himavān) with eyes bloodshot through anger pronounced an imprecation on all gods and angrily addressed them (as follows) :—'Since I, who was united with My Spouse with the desire of getting a son, have been deterred (from the act by you), you shall no longer be able to beget an offspring through your (respective) consorts. Let your wives remain issueless from this day.' (18—22) Having addressed all the gods as afore-said, she cursed Earth too (in the following words) :—'You will have a multiform surface, O earth, and shall have many masters. (23) Agitated by

My curse, nor shall you enjoy the delight of having a son*, O highly evil-minded lady, since you do not wish that I should have a son.' (24) Seeing all those gods tormented (by the curse of His Spouse) Lord Śiva (the Ruler of gods) prepared to proceed in a westerly direction (the quarter ruled over by Varuṇa, the god of water). (25) Going there the celebrated Lord Śiva (the supreme Divinity) took to asceticism along with His Consort on the summit called Himavatprabhava in the northern wing of the celebrated mountain (Himalaya). (26) In this way have I told you, O Rāma, a detailed account of Goddess Umā (Daughter of Himavān). (Now) hear from me along with Lakṣmaṇa the story of the origin of the Ganga too. (27)

Thus ends Canto Thirty-six in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* The demon Naraka, the son born of the union of Mother Earth with Her Consort, Lord Viṣṇu, manifested as the divine Boar, was later on killed by the same Lord in the form of Śrī Kṛṣṇa.

सप्तत्रिंशः सर्गः

Canto XXXVII

A detailed account of Kārtikeya's birth through Ganga

तप्यमाने तदा देवे सेन्द्राः साग्निपुरोगमाः । सेनापतिमभीप्सन्तः पितामहमुपागमन् ॥ १ ॥
ततोऽब्रुवन् सुराः सर्वे भगवन्तं पितामहम् । प्रणिपत्य सुरा राम सेन्द्राः साग्निपुरोगमाः ॥ २ ॥
येन सेनापतिर्देव दत्तो भगवता पुरा । स तपः परमास्थाय तप्यते स्म सहोमया ॥ ३ ॥
यदत्रानन्तरं कार्यं लोकानां हितकाम्यया । संविधस्व विधानञ्च त्वं हि नः परमा गतिः ॥ ४ ॥
देवतानां वचः श्रुत्वा सर्वलोकपितामहः । सान्त्वयन् मधुरैर्वाक्यैस्त्रिदशानिदमब्रवीत् ॥ ५ ॥

"At that time, while the divinity (Lord Śiva) was (busy) practising austerities (along with His Consort, Goddess Umā), the gods along with Indra (their ruler) and accompanied by the god of fire as their leader approached Brahmā (the progenitor of the entire creation), seeking to secure a commander for their forces. (1) Falling prostrate before him, all the gods including Indra and accompanied by the god of fire as their leader thereupon addressed the venerable Brahmā (as follows), O Rāma (the delighter of gods) :—(2) 'Resorting to supreme asceticism, the almighty

Lord (Śiva), O glorious one, by whom a commander for our forces was vouchsafed (in the form of seed) some time back is practising austerities along with Goddess Umā (His Consort). (3) (Pray) accomplish what should be done next in this connection with the intention of doing good to the worlds, O knower of expedients, since you are our supreme resort.' (4) Hearing the submission of the gods, Brahmā (the progenitor of the whole universe) addressed the following words to the gods, comforting them with sweet assurances. (5)

शैलपुत्र्या यदुक्तं तन्न प्रजाः स्वामु पत्निपु । तस्या वचनमक्लिष्टं सत्यमेव न संशयः ॥ ६ ॥
इयमाकाशगङ्गा च यस्यां पुत्रं हुताशनः । जनयिष्यति देवानां सेनापतिमरिदमम् ॥ ७ ॥
ज्येष्ठा शैलेन्द्रदुहिता मानयिष्यति तं सुतम् । उमायास्तद्वहुमतं भविष्यति न संशयः ॥ ८ ॥
तच्छ्रुत्वा वचनं तस्य कृतार्था रघुनन्दन । प्रणिपत्य सुराः सर्वे पितामहमपूजयन् ॥ ९ ॥
ते गत्वा परमं राम कैलासं धातुमण्डितम् । अग्निं नियोजयामासुः पुत्रार्थं सर्वदेवताः ॥ १० ॥
देवकार्यमिदं देव समाधत्स्व हुताशन । शैलपुत्र्यां महातेजो गङ्गायां तेज उत्सृज ॥ ११ ॥
देवतानां प्रतिज्ञाय गङ्गामभ्येत्य पावकः । गर्भं धारय वै देवि देवतानामिदं प्रियम् ॥ १२ ॥
इत्येतद् वचनं श्रुत्वा दिव्यं रूपमधारयत् । स तस्या महिमां दृष्ट्वा समन्तादवशीर्यत ॥ १३ ॥
समन्ततस्तदा देवीमभ्यपिञ्चत पावकः । सर्वस्रोतांसि पूर्णानि गङ्गाया रघुनन्दन ॥ १४ ॥

'What has been uttered by Goddess Pārvatī (the daughter of Himavān), viz, that you will have no progeny through your wives must be true: there is no doubt about it; (for) Her imprecation is unobstructed. (6) Here is the heavenly Ganga, through whom the god of fire will (by placing in her the seed

of Lord Śiva) cause to be born a son capable of subduing his enemies, who will turn out to be the commander of the celestial armies. (7) Ganga (the elder daughter of the king of mountains) will account him as her (own) son and that (belief of hers) will be made much of (even) by Umā (her younger

sister): there is no doubt about it.' (8) Satisfied to hear the above reply of Brahmā and falling prostrate before him, O scion of Raghu, all the gods venerated him. (9) Reaching the most excellent Kailāsa, rich in minerals, O Rāma, all the divinities urged the god of fire to produce a son (fit to command the celestial armies). (10) (They said to him,) 'Accomplish this object of gods, O exceptionally glorious god of fire ! Place in Ganga, the daughter of Himavān, the seed (of Lord Śiva borne by you).' (11) Making a promise to the gods (to accomplish their aforesaid purpose) and,

approaching the (heavenly) Ganga, the god of fire prayed to her (as follows) :—'(Pray) place (in yourself) the seed (of Lord Śiva, captured and retained by me); for such is the pleasure of gods.' (12) Hearing the aforesaid request (of the god of fire) the celestial river assumed an ethereal living form. Beholding her exquisiteness of form the seed (of Lord Śiva) melted on all sides. (13) The god of fire then impregnated her on all sides in such a way that all her veins were saturated (with the seed), O scion of Raghu ! (14)

तमुवाच ततो गङ्गा सर्वदेवपुरोगमम् । अशक्ता धारणे देव तेजस्तव समुद्रतम् ॥ १५ ॥
 दह्यमानाग्निना तेन सम्प्रव्यथितचेतना । अथाब्रवीदिदं गङ्गा सर्वदेवहुताशनः ॥ १६ ॥
 इह हैमवते पार्श्वे गर्भोऽयं संनिवेश्यताम् । श्रुत्वा त्वग्निवचो गङ्गा तं गर्भमतिभास्वरम् ॥ १७ ॥
 उत्सर्ज महातेजाः स्रोतोभ्यो हि तदानघ । यदस्या निर्गतं तस्मात् तप्तजाम्बूनदप्रभम् ॥ १८ ॥
 काञ्चन धरणीं प्राप्तं हिरण्यमतुलप्रभम् । ताम्रं काष्णायसं चैव तैक्ष्ण्यादेवाभिजायत ॥ १९ ॥
 मलं तस्याभवत् तत्र त्रपु सीसकमेव च । तदेतद् धरणीं प्राप्य नानाधातुरध्वत ॥ २० ॥
 निक्षिप्तमात्रे गर्भे तु तेजोभिरभिरञ्जितम् । सर्वं पर्वतसंनद्धं सौवर्णसमवद् वनम् ॥ २१ ॥
 जातरूपमिति ख्यातं तदाप्रभृति राघव । सुवर्णं पुरुषव्याघ्र हुताशनसमप्रभम् ॥ २२ ॥

"Burning with that fiery seed and with her mind extremely agonized, Ganga thereupon spoke (as follows) to the celebrated god of fire (the leader of all the gods) :—'I am unable, O shining one, to bear the seed (of Lord Śiva) intensified by thine own.' The god of fire (who consumes the offerings intended for all gods) made the following reply to Ganga :—(15-16) 'This seed may (kindly) be discharged on this offshoot of the Himalayas.' Hearing the (aforesaid) suggestion of the god of fire, the exceptionally glorious Ganga for her part expelled from her veins that very moment that most resplendent seed, O sinless Rāma ! Since it emerged from the body of Ganga (a grand-daughter of Sumeru, a mountain of gold) it shone accordingly as molten gold of the

purest type. (17-18) Its residue that fell on earth turned into gold and silver of matchless splendour. Due to the very severity of its heat even distant areas were converted into copper and iron. (19) Its dross turned into tin and lead on the earth. In this way on reaching the earth the seed (of Lord Śiva) grew to be various metals. (20) The moment the seed was deposited (on earth) really speaking the entire thicket (of white reeds referred to in verse 18 of Canto XXXVI above) along with the (white) mountain was irradiated with its splendour and turned into gold. (21) From that time onward, O scion of Raghu, gold, which shines like fire, came to be known as Jātarūpa (because it was at that time that its splendid form was brought to light), O tiger among men ! (22)

तं कुमारं ततो जातं सेन्द्राः सहमरुद्गणाः । क्षीरसम्भावनार्थाय कृत्तिकाः समयोजयन् ॥ २३ ॥
 ताः क्षीरं जातमात्रस्य कृत्वा समयमुत्तमम् । ददुः पुत्रोऽयमस्माकं सर्वासामिति निश्चिताः ॥ २४ ॥
 ततस्तु देवताः सर्वाः कार्तिकेय इति ब्रुवन् । पुत्रस्त्रैलोक्यविख्यातो भविष्यति न संशयः ॥ २५ ॥
 तेषां तद् वचनं श्रुत्वा स्कन्नं गर्भपरिस्त्रवे । स्नापयन् परया लक्ष्म्या दीप्यमानं यथानलम् ॥ २६ ॥
 स्कन्द इत्यब्रुवन् देवाः स्कन्नं गर्भपरिस्त्रवे । कार्तिकेयं महाबाहुं काकुत्स्थं ज्वलनोपमम् ॥ २७ ॥
 प्रादुर्भूतं ततः क्षीरं कृत्तिकानामनुत्तमम् । षण्णां षडाननो भूत्वा जग्राह स्तनजं पयः ॥ २८ ॥
 गृहीत्वा क्षीरमेकाह्ना सुकुमारवपुस्तदा । अजयत् स्वेन वीर्येण दैत्यसैन्यगणान् विभुः ॥ २९ ॥
 सुरसेनागणपतिभ्यषिञ्चन् महाद्युतिम् । ततस्तममराः सर्वे समेत्याग्निपुरोगमाः ॥ ३० ॥

"Thereupon the hosts of gods along with Indra (their ruler) brought together the boy thus born as well as the Kṛttikās (the female deities presiding over the group of six stars forming the constellation of that name) in a body for the purpose of suckling the babe. (23) Having arrived at a sublime understanding that the babe in question would be the son of them all and determined accordingly, they (synchronously) suckled the boy as soon as he was born. (24) Thereupon all the gods said, 'The boy will be celebrated in all the three worlds (heaven, earth and the space intervening them) as a son of the Kṛttikās: there is no doubt about it.' (25) Hearing the aforesaid utterance of the gods (which was so agreeable to them), the Kṛttikās bathed the babe that had (first) trickled down (in the form of seed from the body of Lord Śiva) and (again) on

its oozing from the womb (of Ganga) shone with supreme effulgence like fire. (26) The gods named the mighty-armed son of the Kṛttikās, who was effulgent as fire, O scion of Kakutstha, as Skanda (from the root 'Skand'—to flow) because he had slipped from the womb (of Ganga). (27) Then there appeared milk, excelled by no other milk, in the breasts of the Kṛttikās, and growing six-faced, the babe sucked the milk flowing from the breasts of (all) the six (together). (28) Having sucked their milk (only) for a day the boy, though tender of body, grew so powerful (even) then that he (gradually) conquered by (sheer) dint of his might (several) divisions of the demon army. (29) Meeting together all the gods, headed by the god of fire, then installed (with due ceremony) that exceptionally glorious boy as the commander of the celestial forces. (30)

एष ते राम गङ्गाया विस्तरोऽभिहितो मया । कुमारसम्भवश्चैव धन्यः पुण्यस्तथैव च ॥ ३१ ॥
 भक्तश्च यः कार्तिकेये काकुत्स्थ भुवि मानवः । आयुष्मान् पुत्रपौत्रैश्च स्कन्दसालोक्यतां व्रजेत् ॥ ३२ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तत्रिंशः सर्गः ॥ ३७ ॥

"In this way has been told by me, O Rāma, a detailed narrative of the Ganga as also the story of the advent of Kumāra (son of Lord Śiva), which confers wealth as well as religious merit (on the bearer as well as on the

reader). (31) Nay, a man on earth who is devoted to Kārtikeya, O scion of Kakutstha, bids fair to attain longevity and an abode in the (divine) realm of Skanda along with his sons and grandsons." (32)

Thus ends Canto Thirty-seven in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXXVIII

The narrative of King Sagara, a former king of Ayodhya
and a forefather of Śrī Rāma

तां कथां कौशिको रामे निवेद्य मधुरक्षराम् । पुनरेवापरं वाक्यं काकुत्स्थमिदमब्रवीत् ॥ १ ॥
अयोध्याधिवर्तिर्वीरः पूर्वमासीन्नराधिपः । सगरो नाम धर्मात्मा प्रजाकामः स चाप्रजः ॥ २ ॥
वैदर्भदुहिता राम केशिनी नाम नामतः । ज्येष्ठा सगरपत्नी सा धर्मिष्ठा सत्यवादिना ॥ ३ ॥
अरिष्टनेमेर्दुहिता सुपर्णभगिनी तु सा । द्वितीया सगरस्यासीत् पत्नी सुमतिर्ज्ञिता ॥ ४ ॥
ताभ्यां सह महाराजः पत्नीभ्यां ततवांस्तपः । हिमवन्तं समासाद्य भृगुप्रस्रवणे गिरौ ॥ ५ ॥
अथ वर्षशते पूर्णे तपसाऽऽराधितो मुनिः । सगराय वरं प्रादाद् भृगुः सत्यवतां वरः ॥ ६ ॥
अपत्यलाभः सुमहान् भविष्यति तवानघ । कीर्तिं चाप्रतिमां लोके प्राप्स्यसे पुरुषर्षभ ॥ ७ ॥
एका जनयिता तात पुत्रं वंशकरं तव । षष्टिं पुत्रसहस्राणि अपरा जनयिष्यति ॥ ८ ॥

Having narrated to Śrī Rāma in sweet accents the aforesaid story, Viśvāmitra (a scion of Kuśa) further related the following other narrative to the scion of Kakutstha. (1) In the days of old, O heroic Rāma, there was a king, Sagara by name, who ruled over Ayodhya, and whose mind was given to piety. And being issueless he longed for progeny. (2) A daughter of the king of Vidarbha, known by the name of Keśinī, O Rāma, was the eldest wife of Sagara. She was extremely pious and truthful. (3) The second wife of Sagara was named as Sumati. She was really speaking a daughter of the sage Ariṣṭanemi (nicknamed Kaśyapa) and a sister of Suparṇa (another name of Garuḍa, the

king of birds and the carrier of Lord Viṣṇu). (4) Having reached the Himalaya mountain, the great king practised asceticism on an offshoot of the Himalayas, Bhṛgu-Prasravana (by name) along with his aforesaid two wives. (5) Propitiated by his askesis, the sage Bhṛgu (a mind-born son of Brahmā), the foremost of the votaries of truth, conferred a boon on Sagara when a hundred years had been completed. (6) (He said,) "good many sons will be born to you, O sinless one, and you will attain unequalled fame in the world, O jewel among men ! (7) One wife of yours will bear you a son that will perpetuate your race, O dear one; while the other will give birth to sixty thousand sons." (8)

भाषमाणं नरव्याघ्रं राजपुत्र्यौ प्रसाद्य तम् । ऊचतुः परमप्रीते कृताञ्जलिपुटे तदा ॥ ९ ॥
एकः कस्याः सुतो ब्रह्मन् का बहूञ्जनयिष्यति । श्रोतुमिच्छावहे ब्रह्मन् सत्यमस्तु वचस्तव ॥ १० ॥
तयोस्तद् वचनं श्रुत्वा भृगुः परमधार्मिकः । उवाच परमां वाणीं स्वच्छन्दोऽत्र विधीयताम् ॥ ११ ॥
एको वंशकरो वास्तु बहवो वा महाबलाः । कीर्तिमन्तो महोत्साहाः का वा कं वरमिच्छति ॥ १२ ॥
मुनेस्तु वचनं श्रुत्वा केशिनी रघुनन्दन । पुत्रं वंशकरं राम जग्राह नृपसंनिधौ ॥ १३ ॥
षष्टिं पुत्रसहस्राणि सुपर्णभगिनी तदा । महोत्साहान् कीर्तिमतो जग्राह सुमतिः सुतान् ॥ १४ ॥
प्रदक्षिणमृषिं कृत्वा शिरसाभिप्रणम्य तम् । जगाम स्वपुरं राजा सभायौ रघुनन्दन ॥ १५ ॥

Propitiating that tiger among men (the sage Bhṛgu), while he was speaking (as

aforesaid), the two princesses (the daughters of the king of Vidarbha and

the sage Kaśyapa, a king of sages, respectively), who were supremely delighted (to hear of the boon granted by him), submitted on that occasion with joined palms (as follows) :— (9) "We wish to hear by which (of us) will be borne a single son and which, O holy one, will give birth to many. Let your prediction be true, O sage !" (10) Hearing that question of theirs, the supremely pious Bhṛgu gave the following excellent reply :—"Let your (own) will be enforced in this matter. (11) In one case there will be a single son that will

perpetuate the race and in the other many mighty and renowned sons full of great daring. Which (of you) would have which boon ?" (12) Hearing the sage's reply, Keśinī (the senior queen) for her part, O scion of Raghu, preferred in the presence of the king a son that would perpetuate the line, O Rāma. (13) Thereupon Sumati, Garuḍa's sister, sought sixty thousand renowned sons full of great daring. (14) Going round the sage clockwise and saluting him with his head bent low, the king returned to his capital with his wives, O Rāma ! (15)

अथ काले गते तस्य ज्येष्ठा पुत्रं व्यजायत । असमञ्ज इति ख्यातं केशिनी सगरात्मजम् ॥ १६ ॥
 सुमतिस्तु नरव्याघ्र गर्भतुम्बं व्यजायत । षष्टिः पुत्रसहस्राणि तुम्बभेदाद् विनिस्तृताः ॥ १७ ॥
 धृतपूर्णेण कुम्भेषु धाव्यस्तान् समवर्धयन् । कालेन महता सर्वे यौवनं प्रतिपेदिरे ॥ १८ ॥
 अथ दीर्घेण कालेन रूपयौवनशालिनः । षष्टिः पुत्रसहस्राणि सगरस्याभवंस्तदा ॥ १९ ॥
 स च ज्येष्ठो नरश्रेष्ठ सगरस्यात्मसम्भवः । बालान् गृहीत्वा तु जले सरस्वा रघुनन्दन ॥ २० ॥
 प्रक्षिप्य प्राहसन्नित्यं मज्जतस्तान् निरीक्ष्य वै । एवं पापसमाचारः सज्जनप्रतिबाधकः ॥ २१ ॥
 पौराणामहिते युक्तः पित्रा निर्वासितः पुरात् । तस्य पुत्रोऽशुमान् नाम असमञ्जस्य वीर्यवान् ॥ २२ ॥
 सम्मतः सर्वलोकस्य सर्वस्यापि प्रियंवदः ।

Now, when the time was ripe, the senior queen, Keśinī, bore Sagara a son, known by the name of Asamañja, sprung from his loins. (16) Sumati, on the other hand, O tiger among men, brought forth a foetus shaped like a bitter gourd. On the gourd being split up sixty thousand male issues emerged from it. (17) The nurses nurtured them placing them in jars full of ghee. After a considerable period of time all attained maturity. (18) then after a long time sixty thousand sons endowed with comeliness and

youthful vigour now stood by the side of King Sagara. (19) The aforesaid eldest son of Sagara, however, O jewel among men, actually caught hold of infants, O scion of Raghu, every day and, throwing them into the waters of the Sarayu, openly and heartily laughed to see them drowning. Thus given to sinful conduct and tormenting pious men and intent on doing harm to the citizens, the youth was exiled by his father from the capital. The valiant son of the aforesaid Asamañja, Aṃśumān by name, (on the other hand) was beloved of all people and spoke kindly to all.

ततः कालेन महता मतिः समभिजायत ॥ २३ ॥
 सगरस्य नरश्रेष्ठ यजेयमिति निश्चिता ।
 स कृत्वा निश्चयं राजा सोपाध्यायगणस्तदा । यज्ञकर्मणि वेदशो यष्टुं समुपचक्रमे ॥ २४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टात्रिंशः सर्गः ॥ ३८ ॥

Then after a considerable period of time a firm resolve was made by Sagara that he should perform a sacrifice, O jewel among men ! Having resolved upon a sacrificial performance, the

aforesaid king, who was well-versed in the Vedas, made ready that (very) moment to undertake a sacrifice along with the help of his family priests. (20—24)

Thus ends Canto Thirty-eight in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

एकोनचत्वारिंशः सर्गः

Canto XXXIX

Indra steals away the horse released by Sagara as a prelude to his horse-sacrifice; his sixty thousand sons proceed to excavate the earth in quest of the horse and the gods in terror apprise Brahmā of this daring of theirs.

विश्वामित्रवचः श्रुत्वा कथान्ते रघुनन्दनः । उवाच परमप्रीतो मुनिं दीप्तमिवानलम् ॥ १ ॥
 श्रोतुमिच्छामि भद्रं ते विस्तरेण कथामिमाम् । पूर्वजो मे कथं ब्रह्मन् यज्ञं वै समुपाहरत् ॥ २ ॥
 तस्य तद् वचनं श्रुत्वा कौतूहलसमन्वितः । विश्वामित्रस्तु काकुत्स्थमुवाच प्रहसन्निव ॥ ३ ॥
 भूयतां विस्तरो राम सगरस्य महात्मनः । शंकरश्चशुरो नाम्ना हिमवानिति विश्रुतः ॥ ४ ॥
 विन्ध्यपर्वतमासाद्य निरीक्षेते परस्परम् । तयोर्मध्ये समभवद् यज्ञः स पुरुषोत्तम ॥ ५ ॥
 स हि देशो नरव्याघ्र प्रशस्तो यज्ञकर्मणि । तस्याश्वचर्या काकुत्स्थ दृढधन्वा महारथः ॥ ६ ॥
 अंशुमानकरोत् तात सगरस्य मते स्थितः ।

Sri Rāma (a scion of Raghu) felt supremely delighted to hear the speech of Viśvāmitra. At the end of the discourse he spoke (as follows), to the sage who shone as fire:—(1) “May God bless you, I wish to hear this story at length. How did my forefather (King Sagara) perform the sacrifice, O holy one ?” (2) Seized with wonder to hear that question of Śri Rāma, Viśvāmitra for his part replied to the scion of Kakutstha (as follows) as though laughing heartily:—(3) Hear, O Rāma, a detailed account of (the sacrificial performance of) the high-souled Sagara. The father-in-law of

Lord Śankara, widely known by the name of Himavān, and the Vindhya mountain gaze on one another, Himavān overlooking Vindhya and vice versa. The aforesaid sacrifice took place in the region lying between the two ranges, O chief of men ! (4-5) That land,* O tiger among men, is really commended for a sacrificial performance. Remaining at Sagara's beck and call, O dear Rāma (a scion of Kakutstha), Amśumān, a great car-warrior, who was armed with a strong bow* played the role of attending the sacrificial horse (during its wanderings as its guard).

* The region intervening the Vindhyan and Himalayan ranges has been designated as Aryāvarta and declared in the Śāstras as sacred—

आर्यावर्तः पुण्यभूमिर्मध्यं हिमवद्विन्ध्ययोः ।

तस्य पर्वणि तं यज्ञं यजमानस्य वायवः ॥ ७ ॥

राक्षसीं तनुमास्थाय यज्ञियाश्वमपाहरत् । हियमाणे तु काकुत्स्थ तस्मिन्नश्वे महात्मनः ॥ ८ ॥
 उपाध्यायगणाः सर्वे यजमानमथाब्रुवन् । अयं पर्वणि वेगेन यज्ञियाश्वोऽपनीयते ॥ ९ ॥
 हर्तारं जहि काकुत्स्थ हयश्चैवोपनीयताम् । यज्ञच्छिद्रं भवत्येतत् सर्वेषामशिवाय नः ॥ १० ॥
 तत् तथा क्रियतां राजन् यज्ञोऽच्छिद्रः कृतो भवेत् । सोपाध्यायवचः श्रुत्वा तस्मिन् सदसि पार्थिवः ॥ ११ ॥
 षष्टिं पुत्रसहस्राणि वाक्यमेतदुवाच ह । गतिं पुत्रा न पश्यामि रक्षसां पुरुषर्षभाः ॥ १२ ॥
 मन्त्रपूतैर्महाभागैरास्थितो हि महाक्रतुः । तद् गच्छथ विचिन्वध्वं पुत्रका भद्रमस्तु वः ॥ १३ ॥
 समुद्रमालिनीं सर्वां पृथिवीमनुगच्छथ । एकैकं योजनं पुत्रा विस्तारमभिगच्छत ॥ १४ ॥
 यावत् तुरगसंदर्शस्तावत् खनत मेदिनीम् । तमेव हयहर्तारं मार्गमाणा ममाज्ञया ॥ १५ ॥
 दीक्षितः पौत्रसहितः सोपाध्यायगणस्त्वहम् । इह स्थास्यामि भद्रं वो यावत् तुरगदर्शनम् ॥ १६ ॥

Assuming the semblance of an ogre Indra stole away the sacrificial horse of Sagara, while he was (busy) performing the said sacrifice on the day of Ukthya (a liturgical ceremony). While the afore-said horse of the high-souled Sagara was actually being taken away, all the priests officiating at the sacrifice forth-with addressed the sacrificer (as follows):— "On the day of Ukthya the sacrificial horse is being taken away with vehemence over there. Kill the thief, O scion of Kakutstha, and let the horse be recovered. This obstruction in the sacrificial performance is calculated to bring ill luck to us all. (6-10) Therefore it may be so arranged, O king, that the sacrificial performance is cleared of this impediment." Hearing the report of the priests including the family priest (gathered) in that assembly the king addressed the following words to his sixty thousand sons: so the tradition

goes:—"I do not perceive, my sons, even the access of ogres (to this sacrificial performance), O jewels among men, since this great sacrifice is presided over by highly blessed souls consecrated by (the recitation of) holy texts. Therefore, go and track out the thief, my beloved sons; may prosperity attend you (all). (11-13) Ransack the entire globe encircled by the oceans. Apportion to yourselves, my sons, land with an area of one square Yojana (64 sq. miles) each and scour it. (14) (If, however, you fail to trace him on the earth's surface) excavate the earth under my order, looking about for the very individual who has stolen away the horse, till the horse is found. (15) I for my part, who stand consecrated, will tarry here along with my grandson (Amśumān) and the priests officiating at the sacrifice till the horse is in sight; may good betide you." (16)

ते सर्वे दृष्टमनसो राजपुत्रा महाबलाः । जग्मुर्महीतलं राम् पितुर्वचनयन्त्रिताः ॥ १७ ॥
 गत्वा तु पृथिवीं सर्वामदृष्ट्वा तं महाबलाः ।
 योजनायामविस्तारमेकैको धरणीतलम् । बिभिदुः पुरुषव्याघ्रा वज्रस्पर्शसमैर्भुजैः ॥ १८ ॥
 शूलैरशनिऋत्वैश्च हस्तेश्चापि सुदारुणैः । भिद्यमाना वसुमती ननाद रघुनन्दन ॥ १९ ॥
 नागानां वध्यमानानामसुराणां च राघव । राक्षसानां दुराधर्षः सत्त्वानां निनदोऽभवत् ॥ २० ॥
 योजनानां सहस्राणि षष्टिं तु रघुनन्दन । बिभिदुर्धरणीं राम रसातलमनुत्तमम् ॥ २१ ॥
 एवं पर्वतसम्बन्धं जम्बूद्वीपं नृपात्मजाः । खनन्तो नृपशार्दूल सर्वतः परिचक्रुः ॥ २२ ॥

Bound by the words of their father all those very mighty princes traversed the earth's surface with a delighted mind,

O Rāma ! (17) Traversing the whole earth and yet not finding the horse, the very mighty princes, who were tigers among

men, started excavating the earth with their arms whose impact was as hard as that of a thunderbolt, each digging land covering an area of one square Yojana or sixty-four square miles. (18) The earth groaned (even) as it was being dug with pikes hard as adamant as well as with most formidable ploughshares, O scion of Raghu ! (19) There was a loud roar, that could not be easily repressed, of Nāgas, demons, ogres and other living beings (inhabiting the subterranean regions) that were being killed (in

the course of the excavation). (20) They excavated, O scion of Raghu, land covering an area of sixty thousand square Yojanas as if to reach Rasātala (the sixth or penultimate subterranean sphere), a region excelled by no other sphere (in point of beauty, splendour and amenities of life), O Rāma ! (21) In this way, O tiger among princes, the (sixty thousand sons of Sagara went about excavating in all directions (the land of) Jambūdīpa, thick with mountains. (22)

ततो देवाः सगन्धर्वाः सासुराः सहपन्नगाः । सम्भ्रान्तमनसः सर्वे पितामहमुपागमन् ॥ २३ ॥
ते प्रसाद्य महात्मानं विषण्णवदनास्तदा । ऊचुः परमसंत्रस्ताः पितामहमिदं वचः ॥ २४ ॥
भगवन् पृथिवी सर्वा खन्यते सगरात्मजैः । बहवश्च महात्मानो वध्यन्ते जलचारिणः ॥ २५ ॥
अयं यज्ञह्नोऽस्माकमनेनारवोऽपनीयते । इति ते सर्वभूतानि हिंसन्ति सगरात्मजाः ॥ २६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकोनचत्वारिंशः सर्गः ॥ ३९ ॥

Agitated in mind, gods including Gandharvas, demons and Nāgas, all sought the presence of Brahmā (the progenitor of the entire creation). (23) Glorifying the high-souled Brahmā on that occasion, they made the following submission to him with a doleful face, greatly alarmed as they were:— (24) "O Lord, the entire globe is being

excavated and many exalted souls and aquatic animals killed (in the process) by the sons of Sagara. (25) The afore-said sons of Sagara are destroying all created beings suspecting that whosoever comes before them has interfered with their sacrificial performance and that the (sacrificial) horse has been taken away by him." (26)

Thus ends Canto Thirty-nine in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Brahmā reassures the gods by telling them that the sons of Sagara will be destroyed by the curse of Sage Kapila. The sons of Sagara in the course of their excavation arrive in the presence of Kapila and, behaving insolently towards him, are forthwith reduced to ashes by the fire of his wrath.

देवतानां वचः श्रुत्वा भगवान् वै पितामहः । प्रत्युवाच सुसंत्रस्तान् कृतान्तबलमोहितान् ॥ १ ॥
यस्येयं वसुधा कृत्स्ना वासुदेवस्य धीमतः । महिषी माधवस्यैषा स एव भगवान् प्रभुः ॥ २ ॥
कापिलं रूपमास्थाय धारयत्यनिशं धराम् । तस्य कोपाग्निना दग्धा भविष्यन्ति नृपात्मजाः ॥ ३ ॥

पृथिव्याश्चापि निर्भेदो दृष्ट एव सनातनः । सगरस्य च पुत्राणां विनाशो दीर्घदर्शिनाम् ॥ ४ ॥
 पितामहवचः श्रुत्वा त्रयस्त्रिंशदरिदमाः । देवाः परमसंहृष्टाः पुनर्जमुयथागतम् ॥ ५ ॥
 सगरस्य च पुत्राणां प्रादुरासीन्महास्वनः । पृथिव्यां भिद्यमानायां निर्घातसमनिःस्वनः ॥ ६ ॥
 ततो भित्त्वा महीं सर्वा कृत्वा चापि प्रदक्षिणम् । सहिताः सागराः सर्वे पितरं वाक्यमब्रुवन् ॥ ७ ॥
 परिक्रान्ता मही सर्वा सत्त्ववन्तश्च सूदिताः । देवदानवरक्षांसि पिशाचोरगपन्नगाः ॥ ८ ॥
 न च पश्यामहेऽश्वं ते अश्वहर्तारमेव च । किं करिष्याम भद्रं ते बुद्धिरत्र विचार्यताम् ॥ ९ ॥
 तेषां तद् वचनं श्रुत्वा पुत्राणां राजसत्तमः । समन्युर्ब्रवीद् वाक्यं सगरो रघुनन्दन ॥ १० ॥
 भूयः खनत भद्रं वो विभेद्य वसुधातलम् । अश्वहर्तारमासाद्य कृतार्थाश्च निवर्तत ॥ ११ ॥
 पितुर्वचनमासाद्य सगरस्य महात्मनः । षष्टिः पुत्रसहस्राणि रसातलमभिद्रवन् ॥ १२ ॥

Hearing the representation of the gods the venerable Brahmā replied (as follows) to the gods, who were greatly alarmed, and had been thrown into confusion by the might of the sons of Sagara (who had brought about the destruction of living beings on a large scale) :—
 (1) "This Goddess Earth is a Consort of the all-wise Lord Viṣṇu, the Spouse of Lakṣmī (the goddess of fortune), to whom this entire globe belongs. Assuming the form of Kapila the same almighty Lord incessantly supports the earth (by dint of His yogic power). The sons of Sagara will be (shortly) consumed by the fire of His wrath. (2-3) The excavation of the earth invariably takes place (in every Kalpa). And the destruction of the sons of Sagara too is foreseen by men possessing a long range of vision. (Hence there is no occasion for grief on this account either)." (4) Hearing the reply of Brahmā (the progenitor of the entire creation), the gods, thirty-three* in number, (all) capable of subduing their enemy, returned extremely delighted (to their respective abode) the way they had come. (5) And

while the earth was being excavated at the hands of Sagara's sons there arose a terrific sound like that of a thunder-storm. (6) Having walked round the whole earth and excavated it too, all the sons of Sagara then sought (the presence of) their father and jointly made the following submission to him :—(7) "The entire globe has been circumambulated (and excavated) and powerful gods, demons and ogres, fiends, serpents and Nāgas destroyed (by us). (8) Yet we have neither been able to trace your horse nor the stealer of the horse. What shall we do (now) ? May your benign look descend on us and let a (further) plan (of action) be thought out for us in this matter." (9) Hearing the aforesaid submission of those princes, O scion of Raghu, Sagara, the noblest of kings, angrily replied as follows :—(10) "May prosperity attend you, excavate the earth further and, breaking it open, trace the stealer of the horse and return (only) when you have accomplished your purpose." (11) Bowing to the command of their high-souled father, Sagara, the sixty thousand princes dug their way into Rasātala. (12)

खन्यमाने ततस्तस्मिन् ददृशुः पर्वतोपमम् । दिशागजं विरूपाक्षं धारयन्तं महीतलम् ॥ १३ ॥
 सपर्वतवनां कृत्स्नां पृथिवीं रघुनन्दन । धारयामास शिरसा विरूपाक्षो महागजः ॥ १४ ॥
 यदा पर्वणि काकुत्स्थ विश्रमार्थं महागजः । खेदाच्चालयते शीर्षं भूमिकम्पस्तदा भवेत् ॥ १५ ॥
 ते तं प्रदक्षिणं कृत्वा दिशापालं महागजम् । मानयन्तो हि ते राम जग्मुर्भित्त्वा रसातलम् ॥ १६ ॥
 ततः पूर्वा दिशं भित्त्वा दक्षिणां विभिदुः पुनः । दक्षिणस्यामपि दिशि ददृशुस्ते महागजम् ॥ १७ ॥

* The thirty-three principal gods are the eight Vasus, the eleven Rudras, the twelve Adityas and the two Aświnikumāras (the twin-born physicians of gods).

महापद्मं महात्मानं सुमहत्पर्वतोपमम् । शिरसा धारयन्तं गां विस्मयं जग्मुस्तमम् ॥ १८ ॥
 ते तं प्रदक्षिणं कृत्वा सगरस्य महात्मनः । षष्टिः पुत्रसहस्राणि पश्चिमां विभिदुर्दिशम् ॥ १९ ॥
 पश्चिमायामपि दिशि महान्तमचलोपमम् । दिशागजं सौमनसं ददृशुस्ते महाबलाः ॥ २० ॥
 ते तं प्रदक्षिणं कृत्वा पृष्ठ्वा चापि निरामयम् । खनन्तः समुपाक्रान्ता दिशं सोमवर्ती तदा ॥ २१ ॥
 उत्तरस्यां रघुश्रेष्ठ ददृशुर्हिमपाण्डुरम् । भद्रं भद्रेण वपुषा धारयन्तं महीमिमाम् ॥ २२ ॥
 समालभ्य ततः सर्वे कृत्वा चैनं प्रदक्षिणम् । षष्टिः पुत्रसहस्राणि विभिदुर्वसुधातलम् ॥ २३ ॥

(Even) while the earth was being (further) tunnelled, they saw as a sequel to that excavation an elephant huge as a mountain. Virūpākṣa (by name), guarding the (eastern) quarter and supporting the globe. (13) The great elephant Virūpākṣa, O scion of Raghu, supported on his head the entire globe including the mountains and forests. (14) Whenever, from exhaustion, O scion of Kakutṣtha, the great elephant shakes his head for the sake of relief a convulsion of the earth's surface ensues. (15) Walking clockwise round that great elephant guarding the quarter, and thereby showing their respect to him, O Rāma, they tunnelled their way through Rasātala indeed. (16) Having pierced the eastern quarter they then penetrated the southern quarter too, and in the southern quarter again they found the great elephant Mahāpadma, endowed with a

colossal body resembling a huge mountain and supporting the earth on his head, and experienced great wonder. (17-18) Walking round the elephant from left to right (as a mark of respect), the sixty thousand sons of the high-souled Sagara penetrated the western quarter. (19) In the western quarter too those very mighty princes beheld the great elephant guarding that quarter, Saumanasa (by name), that resembled a mountain (in size). (20) Walking round the elephant clockwise and enquiring after his welfare, they then dug their way into the northern quarter (presided over by the moon-god). (21) In the north, O chief of the Raghus, they saw Bhadra (the elephant guarding that quarter), white as snow, supporting this globe on his beautiful body. (22) Touching the elephant and walking round him from left to right, all the sixty thousand princes set about digging the earth (once more). (23)

ततः प्रागुत्तरां गत्वा सागराः प्रथितां दिशम् । रोषादभ्यखनन् सर्वे पृथिवीं सगरात्मजाः ॥ २४ ॥
 ते तु सर्वे महात्मानो भीमवेगा महाबलाः । ददृशुः कपिलं तत्र वासुदेवं सनातनम् ॥ २५ ॥
 हयं च तस्य देवस्य चरन्तमविदूरतः । प्रहर्षमतुलं प्राप्ताः सर्वे ते रघुनन्दन ॥ २६ ॥
 ते तं यज्ञहन्तं ज्ञात्वा क्रोधपर्याकुलेक्षणाः । खनित्रलाङ्गलधरा नानावृक्षशिलाधराः ॥ २७ ॥
 अभ्यधावन्त संक्रुद्धास्तिष्ठ तिष्ठेति चाब्रुवन् । अस्माकं त्वं हि तुरगं यज्ञियं हृतवानसि ॥ २८ ॥
 दुर्मधस्त्वं हि सम्प्राप्तान् विद्धि नः सगरात्मजान् । श्रुत्वा तद् वचनं तेषां कपिलो रघुनन्दन ॥ २९ ॥
 रोषेण महाताऽऽविष्टो हुंकारमकरोत् तदा ।
 ततस्तेनाप्रमेयेण कपिलेन महात्मना । भस्मराशीकृताः सर्वे काकुत्स्थ सगरात्मजाः ॥ ३० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चत्वारिंशः सर्गः ॥ ४० ॥

Proceeding in the celebrated north-easterly direction (presided over by Lord Śiva and as such held sacred for all holy undertakings), all the sons of Sagara continued digging the earth in an angry

mood. (24) All those high-minded and very mighty princes, possessed of tremendous speed, actually beheld there the eternal Lord Viṣṇu manifested in the form of Sage Kapila, as well as a horse

grazing not very far from that glorious sage, on which they all experienced incomparable joy, O scion of Raghu ! (25-26) (Thoughtlessly) suspecting him to be the man who had interrupted the sacrificial performance (by stealing away the sacrificial horse), they felt enraged and rushed towards him with their eyes bedimmed through anger, carrying spades and ploughs and various kinds of trees and rocks, and said, "Stop ! Stop !! You

alone have stolen our sacrificial horse. (27-28) Indeed know you us to be the sons of Sagara arrived in a body, O evil-minded one !" Seized with fury to hear that threat of theirs, O scion of Raghu, Kapila forthwith uttered the sound 'hum' (expressive of contempt). The very next moment the sons of Sagara were all reduced to a heap of ashes by that high-souled Sage Kapila of immeasurable glory. (29-30)

Thus ends Canto Forty in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

एकचत्वारिंशः सर्गः

Canto XLI

Under orders of Sagara his grandson Amśumān proceeds to Rasātala through the underground passage made by his uncles and, bringing back the sacrificial horse, tells the king about the fate of his uncles.

पुत्रांश्चिरगताञ्छत्वा सगरो रघुनन्दन । नस्तारमब्रवीद् राजा दीप्यमानं स्वतेजसा ॥ १ ॥
 शूरश्च कृतविद्यश्च पूर्वैस्तुल्योऽसि तेजसा । पितॄणां गतिमन्विच्छ येन चाश्वोऽपवाहितः ॥ २ ॥
 अन्तर्भौमानि सत्त्वानि वीर्यवन्ति महान्ति च । तेषां तु प्रतिघातार्थं सासि गृह्णीष्व कार्मुकम् ॥ ३ ॥
 अभिवाद्याभिवाद्यांस्त्वं हत्वा विघ्नकरानपि । सिद्धार्थः संनिवर्तस्व मम यज्ञस्य पारगः ॥ ४ ॥
 एवमुक्तोऽशुमान् सम्यक् सगरेण महात्मना । धनुरादाय खड्गं च जगाम लघुविक्रमः ॥ ५ ॥
 स खातं पितृभिर्मागमन्तर्भौमं महात्मभिः । प्रापद्यत नरश्रेष्ठ तेन राज्ञाभिचोदितः ॥ ६ ॥
 देवदानवरक्षोभिः पिशाचपतगोरगैः । पूज्यमानं महातेजा दिशागजमपश्यत ॥ ७ ॥

Perceiving that his sons had been away for a long time, O scion of Raghu, King Sagara spoke (as follows) to his grandson (Amśumān), resplendent with his own glory:—(1) 'You are valiant and learned and the compeer of your forbears in splendour. Trace the whereabouts of your uncles as well as of the man by whom the (sacrificial) horse has been stolen away. (2) The living beings inhabiting the subterranean regions are full of (great) prowess and gigantic (of body). In order to meet their assault, therefore, take up a bow along with a sword. (3) Bowing to

those who deserve to be greeted and at the same time killing those who come in your way, return you (only) when you have accomplished your purpose, and (thus) ensure the completion of my sacrificial performance." (4) Duly instructed thus by the high-souled Sagara and taking his bow and sword, Amśumān departed with quick paces. (5) Urged by the aforesaid king, O jewel among men, he reached (in no time) the underground passage dug by his high-minded uncles. (6) The exceptionally glorious Amśumān (presently) saw an elephant guarding one of the four

quarters, (that was) being worshipped by gods, demons and ogres, fiends, winged creatures and serpents. (7)

स तं प्रदक्षिणं कृत्वा पृष्ठा चैव निरामयम् । पितॄन् स परिप्रच्छ वाजिहर्तारमेव च ॥ ८ ॥
 दिशागजस्तु तच्छ्रुत्वा प्रत्युवाच महामतिः । आसमञ्ज कृतार्थस्त्वं सहाश्वः शीघ्रमेष्टसि ॥ ९ ॥
 तस्य तद् वचनं श्रुत्वा सर्वानेव दिशागजान् । यथाक्रमं यथान्यायं प्रष्टुं समुपचक्रमे ॥ १० ॥
 तैश्च सर्वैर्दिशापालैर्वाक्यज्ञैर्वाक्यकोविदैः । पूजितः सहयश्चैवागन्तासीत्यभिचोदितः ॥ ११ ॥
 तेषां तद् वचनं श्रुत्वा जगाम लघुविक्रमः । भस्मराशीकृता यत्र पितरस्तस्य सागराः ॥ १२ ॥
 स दुःखवशमापन्नस्त्वसमञ्जसुतस्तदा । चुक्रोश परमार्तस्तु वधात् तेषां सुदुःखितः ॥ १३ ॥
 यश्चिं च हयं तत्र चरन्तमविदूरतः । ददर्श पुरुषव्याघ्रो दुःखशोकसमन्वितः ॥ १४ ॥
 स तेषां राजपुत्राणां कर्तुकामो जलक्रियाम् । स जलार्थं महातेजा न चापश्यजलाशयम् ॥ १५ ॥

Walking clockwise round the elephant and inquiring after his welfare, he questioned him about his uncles as well as about the stealer of the (sacrificial) horse (of his father). (8) Hearing his aforesaid question, the highly intelligent elephant presiding over the quarter, for his part, replied, "Accomplished of purpose, O son of Asamañja, you will soon come back along with the horse." (9) Hearing the aforesaid reply of the elephant, Amśumān proceeded to ask the same question of all the elephants guarding the quarters in their order of seniority and in a befitting manner. (10) He was received with honour by all the elephants guarding (all) the (four) quarters,—who could (easily) understand the meaning of others' speech and were (equally) adept in expression,—and told

that he would return along with the horse. (11) Hearing that reply of theirs, Amśumān repaired with quick paces to the place where his uncles, the sons of Sagara, lay reduced to a heap of ashes. (12) Already fallen a prey to affliction (on not finding them), the said son of Asamañja for his part thereupon felt deeply distressed over their death and actually cried in great agony. (13) Nay, full of sorrow and grief the tiger among men also perceived the sacrificial horse grazing on the spot not very far from him. (14) He felt inclined to offer water to (the spirits of) those princes. Though desirous of water (for that purpose), that exceptionally glorious prince, however, did not come across any reservoir of water (near by). (15)

विसार्य निपुणां दृष्टिं ततोऽपश्यत् खगाधिपम् । पितॄणां मातुलं राम सुपर्णमनिलोपम् ॥ १६ ॥
 स चैनमब्रवीद् वाक्यं वैनतेयो महाबलः । मा शुचः पुरुषव्याघ्र वधोऽयं लोकसम्मतः ॥ १७ ॥
 कपिलेनाप्रमेयेण दग्धा हीमे महाबलाः । सलिलं नार्हसि प्राज्ञ दातुमेषां हि लौकिकम् ॥ १८ ॥
 गङ्गा हिमवतो ज्येष्ठा दुहिता पुरुषर्षभ । तस्यां कुरु महाबाहो पितॄणां सलिलक्रियाम् ॥ १९ ॥
 भस्मराशीकृतानेतान् प्रावयेल्लोकपावनी ।

तया क्लिन्नमिदं भस्म गङ्गाया लोककान्तया । षष्टिं पुत्रसहस्राणि स्वर्गलोकं गमिष्यति ॥ २० ॥
 निर्गच्छाश्वं महाभाग संगृह्य पुरुषर्षभ । यज्ञं पैतामहं वीर निर्वर्तयितुमर्हसि ॥ २१ ॥
 सुपर्णवचनं श्रुत्वा सौऽशुमानतिवीर्यवान् । त्वरितं हयमादाय पुनरायानमहातपाः ॥ २२ ॥
 ततो राजानमाश्राय दीक्षितं रघुनन्दन । न्यवेदयद् यथा वृत्तं सुपर्णवचनं तथा ॥ २३ ॥

Extending his penetrating vision all round, O Rāma, he then saw Garuḍa, the king of birds and the maternal uncle of

his uncles, who is swift as the wind. (16) The very mighty Garuḍa (son of Vinatā), however, addressed to him the (following)

admonition:—"This death (of your uncles), O tiger among men, is conducive to the interests of (all) the (three) worlds (inasmuch as it will serve as an occasion for the advent of the holy Ganga to the terrestrial plane). These very mighty princes have undoubtedly been burnt to death by Sage Kapila of immeasurable glory. You should not therefore offer them earthly* water, O wise prince ! (17-18) Ganga is the elder daughter of Himavān (the deity presiding over the Himalayas). Offer water, O mighty-armed prince, to (the soul of) your (departed) uncles in that river, O jewel among men ! (19) When the Ganga (which is capable of purifying the whole world) washes them, reduced as they are to a heap of ashes, this heap of ashes soaked by the Ganga,

a river pleasing to the world, will take (the souls of) the sixty thousand princes to the celestial plane. (20) Taking the horse (with you), O highly blessed one, depart from this region, O jewel among men ! (Thereby) you ought to ensure the completion of your grandfather's sacrificial undertaking, O valiant prince ! " (21) Hearing the admonition of Garuḍa, the celebrated Amśumān, who was exceptionally powerful and a great ascetic too, speedily returned (to his grandfather's capital) taking the (sacrificial) horse (with him). (22) Then seeking (the presence of) the king, who stood consecrated (for the sacrifice yet), O scion of Raghu, he related correctly what had happened as well as reproduced (faithfully) the utterance of Garuḍa. (23)

तच्छ्रुत्वा घोरसंकाशं वाक्यमंशुमतो नृपः । यज्ञं निर्वर्तयामास यथाकल्पं यथाविधि ॥ २४ ॥
 स्वपुरं त्वगमच्छ्रीमानिष्टयज्ञो महीपतिः । गङ्गायाश्चागमे राजा निश्चयं नाध्यगच्छत ॥ २५ ॥
 अगत्वा निश्चयं राजा कालेन महता महान् । विशद्वर्षसहस्राणि राज्यं कृत्वा दिवं गतः ॥ २६ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकचत्वारिंशः सर्गः ॥ ४१ ॥

Hearing that apparently awe-inspiring tale from (the lips of) Amśumān, the king (Sagara) concluded the sacrifice to the best of his capacity in accordance with the scriptural ordinance. (24) Having performed the sacrifice the glorious emperor for his part returned to his capital. The monarch, however, could

not hit upon any plan for ensuring the descent of the Ganga (to the terrestrial plane). (25) Failing to reach any conclusion (in the aforesaid matter even) after a considerable time and having reigned for thirty thousand years, the great king ascended to heaven. (26)

Thus ends Canto Forty-one in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

* There is a Smṛti text running as under:—

चाण्डालादुदकात् सर्पाद् वैशुताद् ब्राह्मणादपि ।
 दाह्यश्च पशुश्च मरणं पापकर्मणाम् ॥
 उदकं पिण्डदानं च न तेषां तु विधीयते ।

"Death at the hands of a pariah or a Brahman or through being submerged in water, through snake-bite, through being struck by lightning or through being bitten by animals with fangs falls to the lot of men of sinful deeds (alone). Offering water or lumps of cooked rice or uncooked flour etc. is not recommended for their peace (in the other world)."

द्विचत्वारिंशः सर्गः

Canto XLII

Amśumān and his grandson, Bhagīratha, successively practise austerities for bringing down the Ganga to the terrestrial plane. Brahmā grants a boon to Bhagīratha and exhorts him to propitiate Lord Śiva and secure His consent to receive the Ganga on His head.

कालधर्मं गते राम सगरे प्रकृतीजनाः । राजानं रोचयामासुरशुभन्तं सुधार्मिकम् ॥ १ ॥
 स राजा सुमहानासीदंशुमान् रघुनन्दन । तस्य पुत्रो महानासीद् दिलीप इति विश्रुतः ॥ २ ॥
 तस्मै राज्यं समादिश्य दिलीपे रघुनन्दन । हिमवच्छिखरे रम्ये तपस्तेपे सुदारुणम् ॥ ३ ॥
 द्वात्रिंशच्छतसाहस्रं वर्षाणि सुमहायशाः । तपोवनगतो राजा स्वर्गं लेभे तपोधनः ॥ ४ ॥
 दिलीपस्तु महातेजाः श्रुत्वा पैतामहं वधम् । दुःखोपहतया बुद्ध्या निश्चयं नाध्यगच्छत ॥ ५ ॥
 कथं गङ्गावतरणं कथं तेषां जलक्रिया । तारयेयं कथं चैतानिति चिन्तापरोऽभवत् ॥ ६ ॥
 तस्य चिन्तयतो नित्यं धर्मेण विदितात्मनः । पुत्रो भगीरथो नाम जज्ञे परमधार्मिकः ॥ ७ ॥

Sagara having met his end (which is the law of Time, according to which one who is born must die sooner or later when one has played one's allotted role), O Rāma, the people desired the highly pious Amśumān to be their ruler. (1) The said Amśumān, O scion of Raghu, proved to be a very great monarch. His son, widely known by the name of Dilipa, was (equally) great. (2) Having entrusted the kingship to the said Dilipa, O scion of Raghu, Amśumān practised the severest (form of) askesis (for bringing down the Ganga to the terrestrial plane) on a delightful summit of the Himalayas. (3) Having continued for thirty-two lakhs of years in a grove intended for austerities (alone), the highly illustrious king,

rich in asceticism, (eventually) attained heaven (only and not the desired grace of the holy Ganga). (4) Hearing of the (unnatural) death of his grand-uncles, the exceptionally glorious Dilipa could not arrive at any decision (regarding the method of bringing the Ganga down to the terrestrial plane) due to his judgment being clouded by sorrow. (5) He felt anxious as to how the Ganga should (be made to) descend (to the terrestrial plane), how water could be offered to them and as to how he should (be able to) redeem them (their departed souls). (6) While the king, who was celebrated for his righteousness, was (thus) plunged in thought every moment, a most pious son, Bhagīratha by name, was born to him. (7)

दिलीपस्तु महातेजा यज्ञैर्बहुभिरिष्टवान् । त्रिंशद्वर्षसहस्राणि राजा राज्यसकारयत् ॥ ८ ॥
 अगत्वा निश्चयं राजा तेषामुद्धरणं प्रति । व्याधिना नरशार्दूल कालधर्ममुपेयिवान् ॥ ९ ॥
 इन्द्रलोकं गतो राजा स्वार्जितेनैव कर्मणा । राज्ये भगीरथं पुत्रमभिषिच्य नरर्षभः ॥ १० ॥
 भगीरथस्तु राजर्षिधार्मिको रघुनन्दन । अनपत्यो महाराजः प्रजाकामः स च प्रजाः ॥ ११ ॥
 मन्त्रिपञ्चाधाय तद्राज्यं गङ्गावतरणे रतः । तपो दीर्घं समातिष्ठद् गोकर्णे रघुनन्दन ॥ १२ ॥
 ऊर्ध्वबाहुः पञ्चतपा मासाहारो जितेन्द्रियः । तस्य वर्षसहस्राणि घोरे तपसि तिष्ठतः ॥ १३ ॥
 अतीतानि महाबाहो तस्य दास्यो महात्मनः । सुप्रीतो भगवान् ब्रह्मा प्रजानां प्रभुरीश्वरः ॥ १४ ॥

Dilipa, for his part, who was exceptionally glorious, propitiated the Lord through many sacrifices. The king reigned for thirty thousand years. (8) Failing to arrive at any decision on the question of deliverance of his forbears, the king, O tiger among men, met his end (which is the law of Time) through illness. (9) Having installed his son, Bhagīratha, on the throne, the king, (who was) a jewel among men, ascended to paradise (the realm of Indra) through merit earned by his own self. (10) Emperor Bhagīratha, a pious royal sage, was issueless and as such desirous of progeny, O scion of Raghu ! Having entrusted the people as well as their rulership to his

ministers, intent as he was on the descent of the Ganga (to the terrestrial plane), he practised prolonged asceticism on Mount Gokarna (a summit of the Himalayas), O delight of the Raghus ! (11-12) With uplifted arms and senses fully controlled he exposed himself to five fires (placing himself in the midst of four fires, one in each quarter with the fifth in the shape of the sun overhead) and partook of food (only) once a month. A thousand years elapsed (even) as he remained engaged in severe asceticism, O mighty-armed one ! The almighty Brahmā (the creator), the lord and ruler of (all) created beings, got much pleased with that high-souled king. (13-14)

ततः सुरगणैः सार्धमुपागम्य पितामहः । भगीरथं महात्मानं तप्यमानमथाब्रवीत् ॥ १५ ॥
 भगीरथं महाराजं प्रीतस्तेऽहं जनाधिप । तपसा च सुतप्तेन वरं वरय सुव्रत ॥ १६ ॥
 तमुवाच महातेजाः सर्वलोकपितामहम् । भगीरथो महाबाहुः कृताञ्जलिपुटः स्थितः ॥ १७ ॥
 यदि मे भगवान् प्रातो यद्यस्ति तपसः फलम् । सगरस्यात्मजाः सर्वे मत्तः सलिलमाप्नुयुः ॥ १८ ॥
 गङ्गायाः सलिलक्लिप्ते भस्मन्येषां महात्मनाम् । स्वर्गं गच्छेयुरत्यन्तं सर्वे च प्रपितामहाः ॥ १९ ॥
 देव याचे ह संतत्यै नावभीदेत् कुलं च नः । इक्ष्वाकूणां कुले देव एष मेऽस्तु वरः परः ॥ २० ॥
 उक्तवाक्यं तु राजानं सर्वलोकपितामहः । प्रत्युवाच शुभां वार्णीं मधुरां मधुराक्षराम् ॥ २१ ॥

Calling with hosts of gods on the high-souled Bhagīratha, who had been practising austerities, Brahmā (the progenitor of the entire creation) thereupon forthwith spoke to him (as follows) :—(15) “I am pleased with the asceticism duly practised by you, O great king, the ruler of people ! Therefore, ask (of me) a boon of your choice, O king of noble vows !” (16) Standing with joined palms the exceptionally glorious and mighty-armed Bhagīratha submitted (as follows) to Brahmā (the progenitor of all the worlds) :—(17) “If the lord is pleased with me and if there is any reward for asceticism, let all the

sons of Sagara receive water from me. (18) When the ashes of these princes of gigantic body get soaked with the waters of the Ganga, all my (aforesaid) grand-uncles bid fair to attain the everlasting heaven. (19) Born in the line of Ikṣvāku, O glorious one, I ask for a (male) progeny so that our race may not get extinct. Let this be (treated as) another boon, O lord !” (20) Brahmā (the progenitor of all the worlds) thereupon answered the king, who had uttered the (aforesaid) prayer, in the following benignant and agreeable speech, full of sweet expressions :—(21)

मनोरथो महानेष्ट भगीरथ महारथ । एवं भवतु भद्रं ते इक्ष्वाकुकुलवर्धन ॥ २२ ॥
 इयं हैमवती ज्येष्ठा गङ्गा हिमवतः सुता । तां वै धारयितुं राजन् हरस्तत्र नियुज्यताम् ॥ २३ ॥
 गङ्गायाः पतनं राजन् पृथिवी न सहिष्यते । तां वै धारयितुं राजन् नान्यं पश्यामि शूलिनः ॥ २४ ॥

"Great is this ambition of yours, O Bhagīratha, a great car-warrior (as you are) ! May it be realized ! May success attend on you, O promoter of Ikṣvāku's race ! (22) Here is the river Ganga, the elder daughter of Himavān (the deity presiding over the Himalayas), which emanates from the Himalayas.

Let Lord Śiva alone be invoked to support the Ganga when it descends on earth, O king ! (23) The earth, O monarch, will not be able to sustain the fall of the Ganga. And I do not perceive, O king, anyone, other than Lord Śiva (the Wielder of a trident), capable of sustaining it." (24)

तमेवमुक्त्वा राजानं गङ्गां चाभाष्य लोककृत् । जगाम त्रिदिवं देवैः सर्वैः सह मरुद्गणैः ॥ २५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्विचत्वारिंशः सर्गः ॥ ४२ ॥

Having thus spoken to the aforesaid king and instructed Ganga (as well to oblige Bhagīratha when the time comes),

Brahmā (the maker of the universe) rose to his heaven with all the gods including the (forty-nine) wind-gods. (25)

Thus ends Canto Forty-two in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

त्रिचत्वारिंशः सर्गः

Canto XLIII

Pleased with the asceticism of Bhagīratha, Lord Śiva receives the Ganga on His head and discharges it into Bindusarovara. Branching forth into seven streams it then accompanies Bhagīratha to Rasātala and liberates his forbears on the way.

देवदेवे गते तस्मिन् सोऽङ्गुष्ठाग्रनिपीडिताम् । कृत्वा वसुमतीं राम वत्सरं समुपासत ॥ १ ॥
अथ संवत्सरे पूर्णे सर्वलोकनमस्कृतः । उमापतिः पशुपती राजानमिदमब्रवीत् ॥ २ ॥
प्रीतस्तेऽहं नरश्रेष्ठ करिष्यामि तव प्रियम् । शिरसा धारयिष्यामि शैलराजसुतामहम् ॥ ३ ॥
ततो हैमवती ज्येष्ठा सर्वलोकनमस्कृता । तदा सातिमहद्रूपं कृत्वा वेगं च दुस्सहम् ॥ ४ ॥
आकाशादपतद् राम शिवे शिवशिरस्युत । अचिन्तयच्च सा देवी गङ्गा परमदुर्धरा ॥ ५ ॥
विशाम्यहं हि पातालं स्रोतसा गृह्य शंकरम् । तस्या वलेपनं ज्ञात्वा क्रुद्धस्तु भगवान् हरः ॥ ६ ॥
तिरोभाषयितुं बुद्धिं चक्रे त्रिनयनस्तदा ।

When the celebrated Brahmā (the adored even of gods) had left, O Rāma, Bhagīratha waited upon Lord Śiva for a year remaining standing on the tip of one of his great toes stamped on the ground. (1) On a year being completed, Lord Śiva (the Spouse of Umā, who evidently appeared with Him), Protector of the Jiva (who has been likened to an animal because of its

bondage), the adored of all the worlds, forthwith addressed the following words to the king:—(2) "I am pleased with you, O jewel among men, and shall do that which is pleasing to you. I shall receive the Ganga (the daughter of Himavān, the king of mountains) on My head (even as it descends on earth). (3) Swelling into the form of a very mighty stream and acquiring a formidable

force, the celebrated Ganga (the elder daughter of Himavān), the adored of all the worlds, thereupon descended forthwith, O Rāma, from the heavens (her reputed home) on the blessed head of Lord Śiva : so the tradition goes. Nay, the said Ganga, who is all-glorious and most difficult to sustain, thought

(within herself):—"Wafting Lord Śankara along with my stream, I might as well enter Pātāla." Enraged to perceive her arrogance, the three-eyed Lord Śankara (the Destroyer of the universe) for His part forthwith made up His mind to conceal her (in the midst of His matted locks).

सा तस्मिन् पतिता पुण्या पुण्ये रुद्रस्य मूर्धनि ॥ ७ ॥

हिमवत्प्रतिमे राम जटामण्डलगह्वरे । सा कथंचिन्महीं गन्तुं नाशकोद् यत्नमास्थिता ॥ ८ ॥
नैव सा निर्गमं लेभे जटामण्डलमन्ततः । तत्रैवावभ्रमद् देवी संवत्सरगणान् बहून् ॥ ९ ॥
तामपश्यत् पुनस्तत्र तपः परममास्थितः । स तेन तोषितश्चासीदत्यन्तं रघुनन्दन ॥ १० ॥
विससर्ज ततो गङ्गां हरो बिन्दुसरः प्रति । तस्यां विसृज्यमानायां सप्त स्रोतांसि जज्ञिरे ॥ ११ ॥
ह्लादिनी पावनी चैव नलिनी च तथैव च । तिस्रः प्राचीं दिशं जग्मुर्गङ्गाः शिवजलाः शुभाः ॥ १२ ॥
सुचक्षुश्चैव सीता च सिन्धुश्चैव महानदी । तिस्रश्चैता दिशं जग्मुः प्रतीचीं तु शुभोदकाः ॥ १३ ॥
सप्तमी चान्वगात् तासां भगीरथरथं तदा । भगीरथोऽपि राजर्षिर्दिव्यं स्यन्दनमास्थितः ॥ १४ ॥
प्रायादग्रे महातेजा गङ्गा तं चाप्यनुव्रजत् । गगनाच्छंकरशिरस्ततो धरणिमागता ॥ १५ ॥

Fallen on the holy head of Lord Rudra, thick with coils of matted hair and resembling the Himalayas (in its colossal size), O Rāma, that sacred river could in no way reach the earth even though it made every effort (to do so). (4-8) Revolving in the coils of His matted locks it did not find an egress (even) on reaching their end; the divine stream continued to meander on His head alone for several rounds of years. (8-9) Bhagiratha saw it there and took to supreme asceticism once more. Lord Śiva felt extremely pleased with that, O scion of Raghu ! (10) Thereupon Lord Śiva (the Destroyer of the universe) let fall the Ganga into the Bindusara (a lake in the region of the Himalayas, attributed to Brahmā). While the river was being released, it got split up into

seven streams. (11) . (Of these) three blessed streams of the Ganga, consisting of delightful waters, viz, Hlādinī, Pāvani and even so Nalinī too, ran in an easterly direction. (12) Again, Suchakṣu and Sitā and even so the great river Sindhu—these three, consisting of blessed waters, flowed in a westerly direction. (13) Again, the seventh of them forthwith followed the chariot of Bhagiratha. Mounted on a beautiful chariot, the royal sage Bhagiratha too, invested with unique splendour, marched ahead and the Ganga really speaking followed him. (In this way) the (holy) river descended from the heavens to the head of Lord Śankara and came down from there to the earth (and thereby justified the appellation of "Tripathagā" or the river following a threefold path, enjoyed by it). (14-15)

असर्पत जलं तत्र तीव्रशब्दपुरस्कृतम् । मत्स्यकच्छपसंघैश्च शिशुमारगणैस्तथा ॥ १६ ॥
पतद्भिः पतितैश्चैव व्यरोचत वसुंधरा । ततो देवर्षिगन्धर्वा यक्षसिद्धगणास्तथा ॥ १७ ॥
व्यलोकयन्त ते तत्र गगनाद् गां गतां तदा । विमानैर्नगराकारैर्हयैर्गजवरैस्तथा ॥ १८ ॥
पारिप्लवगताश्चापि देवतास्तत्र विष्टिताः । तदद्भुतमिमं लोके गङ्गावतरमुत्तमम् ॥ १९ ॥
दिदृक्षवो देवगणाः समोयुरमितौजसः । सप्तपद्भिः सुरगणैस्तेषां चाभरणौजसा ॥ २० ॥

शतादिश्यमिवाभाति गगनं गततोयदम् । शिशुमारोरगगणैर्मनैरपि च चञ्चलैः ॥ २१ ॥
 विद्युद्भिरिव विक्षिप्तमाकाशमभवत् तदा । पाण्डुरैः सलिलोत्पीडैः कीर्यमाणैः सहस्रधा ॥ २२ ॥
 शारदाभ्ररिवाकीर्णं गगनं हंससम्प्लवैः ।

There (on the earth's surface) the water (of the Ganga) meandered along with a terrific noise. And the earth looked exceptionally charming with its hosts of fishes and tortoises as well as with its multitudes of sea-elephants falling and (already) fallen (along with the stream on the earth's surface). At that time, seized with (great) bewilderment those celestial R̥sis and Gandharvas as well as the hosts of Yakṣas and Siddhas, and the gods stationed there (in the heavens) beheld from their aerial cars, big as cities, as well as from (the back of) their horses and excellent elephants the Ganga descended on the earth from the said heavens. Eager to see this celebrated, nay, wonderful and

superb descent of the Ganga on the mortal plane multitudes of gods possessed of infinite strength collected (in the heavens). With the hosts of gods coming down with great speed and with the brilliance of their (shining) jewels the cloudless firmament looked as if irradiated by hundreds of suns. Scattered on that occasion with multitudes of sea-elephants and snakes as well as with throbbing fishes, the sky appeared covered with streaks of lightning. (Nay) with volumes of white foam that were being tossed about in numberless particles the vault of heavens looked as if overcast with autumnal (waterless and hence white) clouds and crowded with (flocks of) flying swans.

कचिद् द्रुततरं याति कुटिलं कचिदायतम् ॥ २३ ॥
 विनतं कचिदुद्भूतं कचिद् याति शनैः शनैः । सलिलेनैव सलिलं कचिदस्याहतं पुनः ॥ २४ ॥
 मुहुरुर्ध्वपथं गत्वा पपात वसुधां पुनः । तच्छंकरशिरोभ्रष्टं भ्रष्टं भूमितले पुनः ॥ २५ ॥
 व्यरोचत तदा तोयं निर्मलं गतकल्मषम् । तत्रर्षिगणगन्धर्वा वसुधातलवासिनः ॥ २६ ॥
 भवाङ्गपतितं तोयं पवित्रमिति पस्पृशुः । शापात् प्रपतिता ये च गगनाद् वसुधातलम् ॥ २७ ॥
 कृत्वा तत्राभिषेकं ते बभूवुर्गतकल्मषाः । धूतपापाः पुनस्तेन तोयेनाथ शुभान्विताः ॥ २८ ॥
 पुनराकाशमाविश्य स्वौल्लोकान् प्रतिपेदिरे । मुमुदे मुदितो लोकस्तेन तोयेन भास्वता ॥ २९ ॥
 कृताभिषेको गङ्गायां बभूव गतकल्मषः ।

The Ganga now flowed very swiftly, now tortuously; now it broadened out and now (again) narrowed down (when forcing its way through a ravine); now it was tossed high (when dashed against a rock) and now it glided. Now buffeted by (the waves of) the same water indeed (when turned back by the wind), the water (of the Ganga) spouted upwards once more and dashed to the ground again. (First) fallen on the head of Lord Śankara and again dropped on the earth's surface, the limpid water (of the Ganga), which rids those who come in contact with it of (all) sin, shone bright on that occasion. On that spot hosts of R̥sis and Gandharvas as well

as the inhabitants of the globe touched (sipped) the water fallen from the person of Lord Śiva (the Source of the universe) as purifying. Those who had fallen from the heavens to the terrestrial plane through a curse were rid of their sin (responsible for the curse) by bathing in it. Having been rid of their sin through (the very touch of) that water and further invested with merit, they ascended once more to the heavens and returned to their respective realms. (Already) delighted with (the very sight of) that sparkling water and rid of their sin by having bathed in the Ganga, people rejoiced (all the more).

भगीरथो हि राजर्षिर्दिव्यं स्यन्दनमास्थितः ॥ ३० ॥

प्रायादग्रे महाराजस्तं गङ्गा पृष्ठतोऽन्वगात् । देवाः सर्षिगणाः सर्वे दैत्यदानवराक्षसाः ॥ ३१ ॥
 गन्धर्वयक्षप्रवराः सकिंनरमहोरगाः । सर्पाश्चाप्सरसो राम भगीरथरथानुगाः ॥ ३२ ॥
 गङ्गामन्वगमन् प्रीताः सर्वे जन्त्रचराश्च ये । यतो भगीरथो राजा ततो गङ्गा यशस्विनी ॥ ३३ ॥
 जगाम सरितां श्रेष्ठा सर्वपापप्रणाशिनी । ततो हि यजमानस्य जहोरद्भुतकर्मणः ॥ ३४ ॥
 गङ्गा सम्प्लावयामास यज्ञवाटं महात्मनः । तस्या वलेपनं ज्ञात्वा क्रुद्धो जहृश्च राघव ॥ ३५ ॥
 अपिबत् तु जलं सर्वं गङ्गायाः परमाद्भुतम् । ततो देवाः सगन्धर्वा ऋषयश्च सुविस्मिताः ॥ ३६ ॥
 पूजयन्ति महात्मानं जहृ पुरुषसत्तमम् । गङ्गां चापि नयन्ति स्म दुहितृत्वे महात्मनः ॥ ३७ ॥

Mounted on a charming car Emperor Bhagiratha, the royal sage, drove ahead, while the Ganga followed at his heels. Full of delight all gods including hosts of R̥sis, as well as Daityas, Dānavas and ogres, the foremost among Gandharvas and Yakṣas, including Kinnaras and great Nāgas, as well as serpents and celestial nymphs, as also all (species of) aquatic creatures that existed followed the Ganga, keeping behind Bhagiratha's car. The illustrious Ganga, the foremost of (all) rivers, which is capable of eradicating all sins, followed in whatever direction Bhagiratha drove. Proceeding from there, it is said, the

Ganga actually inundated the sacrificial ground of the high-souled sage Jahnu, the worker of miracles, who had been performing a sacrifice. Jahnu felt enraged to perceive the pride of Ganga, O scion of Raghu, and drank up (by dint of his yogic power) all the water of the Ganga, which was a supreme miracle indeed. Highly astonished, the gods including the Gandharvas and R̥sis thereupon glorified the high-souled Jahnu, the foremost among men, and reduced the Ganga to the position of a daughter of that exalted soul (by prevailing upon him to eject the Ganga). (16-37)

ततस्तुष्टो महातेजाः श्रोत्राभ्यामसृजत् प्रभुः । तस्माज्जहृसुता गङ्गा प्रोच्यते जाह्नवीति च ॥ ३८ ॥
 जगाम च पुनर्गङ्गा भगीरथरथानुगा । सागरं चापि सम्प्राप्ता सा सरित्प्रवरा तदा ॥ ३९ ॥
 रसातलमुपागच्छत् सिद्धयर्थं तस्य कर्मणः । भगीरथोऽपि राजर्षिर्गङ्गामादाय यत्नतः ॥ ४० ॥
 पितामहान् भस्मकृतानपश्यद् गतचेतनः ।

अथ तद्भस्मनां राशिं गङ्गासलिलमुत्तमम् । प्लावयत् पूतपाप्मानः स्वर्गं प्राप्ता रघूत्तम ॥ ४१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रिचत्वारिंशः सर्गः ॥ ४३ ॥

Pleased at that, the powerful sage, invested as he was with exceptional glory, discharged the Ganga through his ears. Hence the Ganga is spoken of as a daughter of Jahnu and called by the name of Jāhnavī (descended from Jahnu). (38) The Ganga once more followed in the wake of Bhagiratha's chariot and duly reached the excavation made by Sagara's sons (and filled it*). Then that

foremost of rivers forced its way into Rasātala (the penultimate subterranean region) for consummating the feat of Bhagiratha (viz., the deliverance of his departed forbears). Leading the Ganga with (superhuman) effort (to Rasātala as aforesaid), the royal sage Bhagiratha too beheld his great grand-uncles reduced to ashes and fainted (as it were partly from grief and partly from

* The water turned brackish only when it was later drunk up and discharged by the sage Agastya.

exhaustion). The most sacred water of the Ganga forthwith submerged the heap of their ashes and, purged of their

sin, (the souls of) Sagara's (departed) sons ascended to heaven, O jewel among the Raghus ! (39—41)

Thus ends Canto Forty-three in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

चतुश्चत्वारिंशः सर्गः

Canto XLIV

Applauding Bhagīratha, Brahmā urges him to gratify the souls of his departed great grand-uncles by offering them the water of the Ganga, and after doing his bidding Bhagīratha returns to his capital; the glory of hearing and reading the story of Ganga's descent on earth.

स गत्वा सागरं राजा गङ्गयानुगतस्तदा । प्रविवेश तलं भूमेर्यत्र ते भस्मसात्कृताः ॥ १ ॥
भस्मन्यथाप्लुते राम गङ्गायाः सलिलेन वै । सर्वलोकप्रभुर्ब्रह्मा राजानमिदमब्रवीत् ॥ २ ॥
तारिता नरशार्दूल दिवं याताश्च देववत् । षष्टिः पुत्रसहस्राणि सगरस्य महात्मनः ॥ ३ ॥
सागरस्य जलं लोके यावत् स्थास्यति पार्थिव । सगरस्यात्मजाः सर्वे दिवि स्थास्यन्ति देववत् ॥ ४ ॥
इयं च दुहिता ज्येष्ठा तव गङ्गा भविष्यति । त्वत्कृतेन च नाम्नाथ लोके स्थास्यति विश्रुता ॥ ५ ॥
गङ्गा त्रिपथगा नाम दिव्या भागीरथीति च । त्रीन् पथो भावयन्तीति तस्मात् त्रिपथगा स्मृता ॥ ६ ॥
पितामहानां सर्वेषां त्वमत्र मनुजाधिप । कुरुष्व सलिलं राजन् प्रतिज्ञामपवर्जय ॥ ७ ॥

Reaching the excavation made by Sagara's sons, followed by the Ganga, the king (Bhagīratha) then entered the lowest stratum of the bowels of the earth, where his great grand-uncles lay reduced to ashes. (1) When their ashes had been thoroughly washed by the water of the Ganga, Brahmā, the overlord of the whole universe, (called on and) spoke to the king as follows:—(2) "The sixty thousand sons of the high-souled Sagara have (all) been delivered (from damnation), O tiger among men, and have ascended to heaven like gods. (3) Like (the very) gods all the sons of Sagara will abide in heaven so long as the water of the ocean continues to exist on earth, O prince ! (4) Nay,

this Ganga will be your eldest daughter and will now be widely known in the world by the name (Bhāgīrathī) derived from you. (5) The Ganga will (also) be called Tripathagā (following a threefold path), Divyā (a heavenly stream) and Bhāgīrathī (daughter of Bhagīratha). Because it carves its way through the three spheres (viz. heaven, earth and the subterranean region), hence it is designated as Tripathagā. (6) Offer water here (on the bank of the Ganga) to all your great grand-uncles, O ruler of men, and implement the vow (undertaken by your forefathers and yourself, viz. of redeeming the sons of Sagara by offering them the water of the Ganga), O king ! (7)

पूर्वकेण हि ते राजंस्तेनातिशया तदा । धर्मिणां प्रवरेणाथ नैष प्रातो मनोरथः ॥ ८ ॥
तथैवांशुमता वत्स लोकेऽप्रतिमतेजसा । गङ्गां प्रार्थयता नेतुं प्रतिज्ञा नापवर्जिता ॥ ९ ॥

राजर्षिणा गुणवता महर्षिसमतेजसा । मत्तुल्यतपसा चैव क्षत्रधर्मस्थितेन च ॥ १० ॥
 दिलीपेन महामाग तव पित्राति तेजसा । पुनर्न शक्विता नेतुं गङ्गां प्रार्थयतानघ ॥ ११ ॥
 या त्वया समतिक्रान्ता प्रतिज्ञा पुरुषर्षभ । प्राप्तोऽसि परमं लोके यशः परमसम्मतम् ॥ १२ ॥
 तच्च गङ्गावतरणं त्वया कृतमरिंदम । अनेन च भवान् प्राप्तो धर्मस्यायतनं महत् ॥ १३ ॥
 ग्रावयस्व त्वमात्मानं नरोत्तम सदोचिते । मलिले पुरुषश्रेष्ठ शुचिः पुण्यफलो भव ॥ १४ ॥
 पितामहानां सर्वेषां कुरुष्व सलिलक्रियाम् । स्वस्ति तेऽस्तु गमिष्यामि स्वं लोकं गम्यतां नृप ॥ १५ ॥

"This ambition (of bringing down the Ganga to the mortal plane) was not at all realized in those days by that (celebrated) ancestor of yours (viz. Sagara), who enjoyed exceptional glory and was the foremost of pious souls. (8) Even so the vow could not be redeemed, O dear child, (even) by the royal sage Amśumān, who was invested with a glory which had no parallel in the world, (nay) who longed to bring the Ganga (down to the earth), was full of excellences, possessed a splendour resembling that of great Ṛsis, was my equal in asceticism and devoted to the duties of a Kṣatriya. (9-10) The Ganga could not be brought (down to the terrestrial plane), O highly blessed one, even by your exceedingly glorious father, Dilīpa, much though he implored her (to that effect), O sinless prince! (11) That vow has been implemented by you, O jewel among men,

and you have (in consequence) attained the highest glory, solicited even by the greatest in the world, (12) The celebrated achievement in the shape of bringing down the Ganga (to the terrestrial plane) has been accomplished by you, O subduer of foes! and by this you have attained the great reward of virtue (in the shape of the realm of Brahmā). (13) Even though pure, bathe yourself, O jewel among men, in the water (of the holy Ganga) which is fit for bath all the year round (unlike other rivers which are rendered unfit for bath during the monsoons) and attain the reward of your merit, O superman! (14) Offer water to all your great grand-uncles, may all be well with you. I shall (now) go back to my realm, you may (also) return (to your own capital), O protector of men!" (15)

इत्येवमुक्त्वा देवेशः सर्वलोकपितामहः । यथाऽऽगतं तथागच्छद् देवलोकं महायशाः ॥ १६ ॥
 भगीरथस्तु राजर्षिः कृत्वा सलिलमुत्तमम् । यथाक्रमं यथान्यायं सागराणां महायशाः ॥ १७ ॥
 कुतोदकः शुची राजा स्वपुरं प्रविवेश ह । समृद्धार्थो नरश्रेष्ठ स्वराज्यं प्रशशास ह ॥ १८ ॥
 प्रमुमोद च लोकस्तं नृपमासाद्य राघव । नष्टशोकः समृद्धार्थो बभूव विगतज्वरः ॥ १९ ॥
 एष ते राम गङ्गाया विस्तरोऽभिहितो मया । स्वस्ति प्राप्नुहि भद्रं ते संध्याकालोऽतिवर्तते ॥ २० ॥
 धन्यं यशस्यमायुष्यं पुत्र्यं स्वर्ग्यमथापि च । यः श्रावयति विप्रेषु क्षत्रियेष्वितरेषु च ॥ २१ ॥
 प्रीयन्ते पितरस्तस्य प्रीयन्ते दैवतानि च । इदमाख्यानमायुष्यं गङ्गावतरणं शुभम् ॥ २२ ॥
 यः शृणोति च काकुत्स्थ सर्वान् कामान्वानुयात् । सर्वे पापाः प्रणश्यन्ति आयुः कीर्तिश्च वर्धते ॥ २३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुश्चत्वारिंशः सर्गः ॥ ४४ ॥

Saying so, the highly glorious Brahmā (the progenitor of all the worlds), the overlord of gods, ascended to the realm of gods even as he had come. (16) Having offered the best water to Sagara's sons in order of seniority

and according to the scriptural ordinance, and having (similarly) gratified his other forbears (too) and getting purified (thereby), the exceptionally glorious Bhagiratha, a seer among kings, for his part returned to his capital: so the

tradition goes. His aim having been realized thereby he ruled over his kingdom, O jewel among men ! (17-18) The people greatly rejoiced to get him—their king (once more), O scion of Raghu ! With their grief (caused by separation from him) dispelled, they felt accomplished of purpose and found their anxiety gone. (19) In this way, O Rāma, the story (of the descent) of the Ganga has been narrated to you at length by me. Attain blessedness (as a reward of hearing it), may prosperity attend you ! The hour of Sandhyā prayers is slipping past. (20) The departed

forbears of the man who narrates to the Brahmans, the Kṣatriyas and others this story,—which fetches wealth and renown, is conducive to longevity and ensures the birth of a male issue and also residence in heaven,—feel gratified and gods (too) get propitiated (thereby). He who listens, O scion of Kakutstha, to this blessed story of the descent of the Ganga (to the mortal plane), which is conducive to longevity, bids fair to attain all his desired objects. All his sins totally disappear and the span of his life as well as his fame extends. (21-23)

Thus ends Canto Forty-four in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

पञ्चचत्वारिंशः सर्गः

Canto XLV

Viśwāmitra tells Śrī Rāma how in the remote past the gods and the demons conjointly churned the ocean of milk, using Mount Mandara as the churning rod, how Lord Śiva drank off the deadly poison skimmed out of it, how as a result of that churning appeared Lord Dhanvantari, a bevy of Apsarās, the beverage known by the name of Vāruṇī, the horse Uchchaiṣravā, the Kaustubha gem and nectar, and how the conflict of gods and the Daityas ended in the destruction of the latter.

विश्वामित्रवचः श्रुत्वा राववः सहलक्ष्मणः । विस्मयं परमं गत्वा विश्वामित्रमथाब्रवीत् ॥ १ ॥
अत्यद्भुतमिदं ब्रह्मन् कथितं परमं त्वया । गङ्गावतरणं पुण्यं सागरस्यापि पूरणम् ॥ २ ॥
क्षणभूतेव नौ रात्रिः संवृत्तेयं परंतप । इमां चिन्तयतोः सर्वो निखिलेन कथां तव ॥ ३ ॥
तस्य सा शर्वरी सर्वा मम सौमित्रिणा सह । जगाम चिन्तयानस्य विश्वामित्र कथां शुभाम् ॥ ४ ॥
तवः प्रभाते विमले विश्वामित्रं तपोधनम् । उवाच राववो वाक्यं कृताह्निकमरिदमः ॥ ५ ॥
गता भगवती रात्रिः श्रोतव्यं परमं श्रुतम् । तस्मै सरितां श्रेष्ठां पुण्यां त्रिपथगां नदीम् ॥ ६ ॥
नौरैषा हि सुखास्तीर्णा ऋषीणां पुण्यकर्मणाम् । भगवन्तमिह प्राप्तं ज्ञात्वा त्वरितमागता ॥ ७ ॥

Struck with great wonder to hear the speech of Viśwāmitra, Śrī Rāma (a scion of Emperor Raghu) along with

Lakṣmaṇa forthwith spoke to Viśwāmitra (as follows) :—(1) "Most wonderful, O holy Brahman, is this charming and

sacred story, told by you, of the descent of the Ganga (to the terrestrial plane) as well as of how the excavation made by the sons of Sagara came to be filled by it. (2) This night has slipped past us (two brothers) like an instant, O tormentor of (internal) enemies (in the shape of lust, anger and so on), even as we pondered on your entire story in detail. (3) The whole night, O friend of the universe, slipped past me as well as Lakṣmaṇa (the son of Sumitrā) as I pondered with him the charming story." (4) Then, on the day having clearly dawned, Śrī Rāma (a scion of Emperor Raghu), the subduer

of his enemy, submitted as follows to Viśwāmitra, whose (only) wealth was his asceticism and who had (just) finished his daily routine (of devotions) :—(5) "The sacred night (hallowed by the narration of the story of Ganga's descent) has passed. That which was most worthy of hearing has been heard. (Now) let us cross the holy river Ganga (which follows a threefold course), the foremost of (all) rivers. (6) Here indeed is a boat furnished with an agreeable matting (to sit on) and sent by Rṣis of meritorious deeds, which has expeditiously appeared on coming to know of Your Holiness having arrived here." (7)

तस्य तद् वचनं श्रुत्वा राघवस्य महात्मनः । संतारं कारयामास सर्षिसंघस्य कौशिकः ॥ ८ ॥
उत्तरं तीरमामाद्य सम्पूज्यर्षिगणं ततः । गङ्गाकूले निविष्टास्ते विशालं ददृशुः पुरीम् ॥ ९ ॥
ततो मुनिवरस्तूर्णं जगाम सहाराधवः । विशालं नगरीं रम्यां दिव्यां स्वर्गोपमां तदा ॥ १० ॥
अथ रामो महाप्राज्ञो विश्वामित्रं महामुनिम् । पप्रच्छ प्राञ्जलिर्भूत्वा विशालमुत्तमां पुरीम् ॥ ११ ॥
कतमो राजवंशोऽयं विशालायां महामुने । श्रोतुमिच्छामि भद्रं ते परं कौतूहलं हि मे ॥ १२ ॥
तस्य तद् वचनं श्रुत्वा रामस्य मुनिपुंगवः । आख्यातुं तत् समारम्भे विशालायाः पुरातनम् ॥ १३ ॥

Hearing the aforesaid submission of the celebrated and high-souled Śrī Rāma (a scion of Emperor Raghu), Viśwāmitra (a scion of King Kuśa) caused Śrī Rāma along with (Lakṣmaṇa and) the (whole) host of seers (accompanying the sage, including himself) to be ferried across the river. (8) Then, having reached the opposite bank (of the Ganga) and duly greeted the host of Rṣis (waiting there to receive the distinguished party), they (Viśwāmitra and his followers) saw the city of Viśālā (in the distance) while seated on the bank of the Ganga. (9) Accompanied by the two scions of Raghu, Viśwāmitra (the foremost of hermits) then hastily proceeded from

that place to the delightful and heavenly city of Viśālā, which vied with paradise. (10) Joining his palms (as a mark of respect) the exceptionally wise Śrī Rāma, forthwith made (the following) inquiries of the eminent sage Viśwāmitra concerning the foremost city of Viśālā :—(11) "I wish to hear, O great sage, what celebrated dynasty of kings is ruling (at present) in Viśālā; for great is my curiosity (in this behalf). God bless you !" (12) Hearing the aforesaid request of Śrī Rāma, Viśwāmitra (a jewel among sages) proceeded to relate (in the following words) a well-known old legend relating to (the foundation of) Viśālā. (13)

श्रूयतां राम शक्रस्य कथां कथयतः श्रुताम् । अस्मिन् देशे हि यद् वृत्तं शृणु तत्त्वेन राघव ॥ १४ ॥
पूर्वं कृतयुगे राम दितेः पुत्रा महाबलाः । अदितेश्च महाभागा वीर्यवन्तः सुधार्मिकाः ॥ १५ ॥
ततस्तेषां नरव्याघ्र बुद्धिरासीन्महात्मनाम् । अमरा विजराट्चैव कथं स्यामो निरामयाः ॥ १६ ॥
तेषां चिन्तयतां तत्र बुद्धिरासीद् विपश्चिताम् । क्षीरोदमथनं कृत्वा रसं प्राप्स्याम तत्र वै ॥ १७ ॥
ततो निश्चित्य मथनं योक्त्रं कृत्वा च वासुकिम् । मन्थानं मन्दरं कृत्वा समन्थुरमितौजसः ॥ १८ ॥

अथ वर्षसहस्रेण योक्त्रसर्पशिरांसि च । वमन्तोऽतिविषं तत्र ददंश्चुर्दशनैः शिलाः ॥ १९ ॥
उत्पन्नाग्निस्काशं हालाहलमहाविषम् । तेन दग्धं जगत् सर्वं सदेवासुरमानुषम् ॥ २० ॥

Hear, from me, O Rāma, (even) as I narrate it, the story of Indra (throwing light on the glory of Viśālā) as heard (by me). Hear, O scion of Raghu, in reality what actually happened in this region. (14) In a Satyayuga of old very mighty sons were born of Diti and highly blessed ones of Aditi, who were powerful and exceptionally pious. (15) In course of time (even as they grew up), O tiger among men, the (following) thought haunted those high-souled beings:—"How can we possibly be immortal, immune from old age and proof against malady?" (16) (Even) as they reflected an idea occurred to them at the moment, intelligent as they were: "Churning the ocean of milk we can surely obtain the immortalizing drink from it." (17)

Making up their mind to churn the ocean and using Vāsuki (the king of serpents) as a cord and turning Mount Mandara into a churning rod, the gods as well as the demons (who were possessed of infinite strength) then started churning the ocean. (18) Now after a thousand years the heads of the serpent that was being used as a cord began to bite the rocks (forming part of Mount Mandara) with their fangs, throwing up copious venom. (19) (As a result of the churning) there appeared on the surface of the ocean (all of a sudden) a deadly poison bearing the name of Hālāhala. The whole universe comprising gods, demons and human beings began to be consumed by it. (20)

अथ देवा महादेवं शंकरं शरणार्थिनः । जग्मुः पशुपतिं रुद्रं त्राहि त्राहीति तुष्टुवुः ॥ २१ ॥
एवमुक्तस्ततो देवैर्देवदेवेश्वरः प्रभुः । प्रादुरासीत् ततोऽत्रैव शङ्खचक्रधरो हरिः ॥ २२ ॥
उवाचैनं स्मितं कृत्वा रुद्रं शूलधरं हरिः । देवैर्तैर्मथ्यमाने तु यत् पूर्वं समुपस्थितम् ॥ २३ ॥
तत् त्वदीयं सुरश्रेष्ठ सुराणामग्रतो हि यत् । अग्रपूजामिह स्थित्वा गृहाणेदं विषं प्रभो ॥ २४ ॥
इत्युक्त्वा च सुरश्रेष्ठस्तत्रैवान्तरधीयत् । देवतानां भयं दृष्ट्वा श्रुत्वा वाक्यं तु शार्ङ्गिणः ॥ २५ ॥
हालाहलं विषं धीरं संजग्राहामृतोपमम् । देवान् विसृज्य देवेशो जगाम भगवान् हरः ॥ २६ ॥

The gods thereupon (mentally) sought the great Divinity Rudra (the Deity presiding over destruction), the Protector of the embodied spirit (that has been likened to a beast because of its bondage), seeking protection (with Him), and glorified Him, saying "Save us ! Protect us !" (21) Addressed thus by the gods, Lord Śiva (the Controller even of the rulers of gods) forthwith appeared (on the spot), and (immediately) afterwards appeared on that very spot Lord Śrī Viṣṇu (wielding a conch and a discus). (22) Śrī Hari spoke smiling (as follows) to the aforesaid Lord Rudra, the Wielder of a trident:—"That which has appeared in the (very) first instance on the ocean being churned by the gods (conjointly with the demons) is

really speaking Your share, O Jewel among gods, since it is You that take the lead among gods. (Therefore) standing here, O almighty Lord, accept this poison as the tribute offered in precedence over others." (23-24) Nay, saying so, Lord Viṣṇu (the foremost among gods) went out of sight on that very spot. Perceiving the fright of the gods and listening to the exhortation of Lord Viṣṇu (the Wielder of a bow made of horn), Lord Śiva (the Destroyer of the universe), the Ruler of gods, for His part (swallowed and) treasured up in His throat the deadly poison named Hālāhala as though it were nectar, and, leaving the gods, departed (to His own realm). (25-26)

ततो देवासुराः सर्वे ममन्थू रघुनन्दन । प्रविवेशाथ पातालं मन्थानः पर्वतोत्तमः ॥ २७ ॥
 ततो देवाः सगन्धर्वास्तुष्टुर्मुर्मधुसूदनम् । त्वं गतिः सर्वभूतानां विशेषेण दिवौकसाम् ॥ २८ ॥
 पालयास्मान् महाबाहो गिरिमुद्धर्तुमर्हसि । इति श्रुत्वा हृषीकेशः कामटं रूपमास्थितः ॥ २९ ॥
 पर्वतं पृष्ठतः कृत्वा शिष्ये तत्रोदधौ हरिः । पर्वताग्रं तु लोकात्मा हस्तेनाक्रम्य केशवः ॥ ३० ॥
 देवानां मध्यतः स्थित्वा ममन्थ पुरुषोत्तमः ।

Thereupon the gods as well as the demons all proceeded (once more) to churn the ocean of milk, O delighter of the Raghus, and immediately Mount Mandara (the foremost of mountains), that served as their churning-rod, sank into Pātāla (the lowest of the subterranean regions). (27) Then the gods including the Gandharvas extolled (as follows) Lord Viṣṇu (the Destroyer of the demon Madhu) :—" You are the resort of all created beings, particularly of gods (the denizens of heaven). (28) Protect

us, O mighty-armed one, and be pleased to lift up the mountain (from the depths of Pātāla)." Hearing this, Lord Viṣṇu, the Ruler of the senses (of all), assumed the form of the divine Tortoise and, supporting the mountain on His back, lay down at the bottom of that ocean. Nay, holding fast with one hand the top of the mountain, and taking up His position in the midst of the gods, Lord Śrī Hari (the Ruler even of Brahmā and Lord Śiva), the Supreme Person and the Soul of the universe, took part in the churning.

अथ वर्षसहस्रेण आयुर्वेदमयः पुमान् ॥ ३१ ॥

उदतिष्ठत् सुधर्मात्मा सदण्डः सकमण्डलुः । पूर्वं धन्वन्तरिर्नाम अप्सराश्च सुवर्चसः ॥ ३२ ॥
 अप्सु निर्मथनादेव रसात् तस्माद् वरस्त्रियः । उत्पेतुर्मनुजश्रेष्ठ तस्मादप्सरसोऽभवन् ॥ ३३ ॥
 पष्टिः कोट्योऽभवंस्तासामप्सराणां सुवर्चसाम् । असंख्येयास्तु काकुत्स्थ यास्तासां परिचारिकाः ॥ ३४ ॥
 न ताः स्म प्रतिगृह्णन्ति सर्वे ते देवदानवाः । अप्रतिग्रहणादेव ता वै साधारणाः स्मृताः ॥ ३५ ॥

Then after a thousand years emerged with a staff and a Kamaṇḍalu (in hand) first of all a male personage, Dhanvantari by name, the (very) embodiment of Āyurveda (the science of medicine), whose mind was given to extreme piety and (then) a bevy of celestial nymphs possessed of great splendour. (29—32) From the very cream (रस) produced as a result of that (famous) churning done in the water (or अप्सु in the form of milk of that ocean) emerged those

excellent damsels, O jewel among men; therefore they became known as the Apsarās. (33) Six hundred million was the number of those exceptionally effulgent nymphs; while those who served as their female attendants were innumerable, O scion of Kakutstha ! (34) All those gods and demons refused to accept them as wife. Due to their non-acceptance alone they came to be known as public women. (35)

वरुणस्य ततः कन्या वारुणी रघुनन्दन । उत्पत्ता महाभागा मार्गमाणा परिग्रहम् ॥ ३६ ॥
 दितेः पुत्रा न तां राम जगद्गुरुणात्मजाम् । अदितेस्तु सुता वीर जगद्गुस्तामनिन्दिताम् ॥ ३७ ॥
 अभुरास्तेन दैतेयाः सुरास्तेनादितेः सुताः । दृष्ट्वा प्रमुदिताश्चासन् वारुणीग्रहणात् सुराः ॥ ३८ ॥

Then emerged (from the ocean of milk), O scion of Raghu, the highly blessed Vāruṇī (the deity presiding over spirituous liquor), a daughter of Varuṇa (the god presiding over the waters), seeking for a husband. (36) The demons (sons of Diti), O Rāma, did not take to wife the said Vāruṇī; but the gods (the sons of Aditi) O valiant one, accepted her,

irreproachable as she was. (37) For that reason the sons of Diti came to be known as Asuras (those who did not accept Surā or wine), while for the same reason Aditi's sons became known as Suras (those who take wine). The gods felt thrilled and overjoyed due to their acceptance of Vāruṇī. (38)

उच्चैःश्रवा ह्यश्रेष्ठो मणिरत्नं च कौस्तुभम् । उदतिष्ठन्नश्रेष्ठ तथैवामृतमुत्तमम् ॥ ३९ ॥
अथ तस्य कृते राम महानासीत् कुलक्षयः । अदितेस्तु ततः पुत्रा दितिपुत्रानयोधयन् ॥ ४० ॥
एकतामगमन् सर्वे असुरा राक्षसैः सह । युद्धमासीन्महाघोरं वीर त्रैलोक्यमोहनम् ॥ ४१ ॥
अदा श्रयं गतं सर्वं तदा विष्णुर्महाबलः । अमृतं सोऽहरत् तूर्णं मायामास्थाय मोहिनीम् ॥ ४२ ॥
ये गताभिमुखं विष्णुमक्षरं पुरुषोत्तमम् । सम्पिष्टास्ते तदा युद्धे विष्णुना प्रभविष्णुना ॥ ४३ ॥
अदितेरात्मजा वीरा दितेः पुत्रान् निजघ्निरे । अस्मिन् घोरे महायुद्धे दैतेयादित्ययोर्भृशम् ॥ ४४ ॥
निहत्य दितिपुत्रास्तु राज्यं प्राप्य पुरंदरः । शशास मुदितो लोकान् सर्षिगंधान् सचारणान् ॥ ४५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चत्वारिंशः सर्गः ॥ ४५ ॥

Next emerged, O jewel among men, Uohchahīśravā, the foremost of (all) horses, Kaustubha, the most valuable of (all) gems, and even some nectar, the excellent drink. (39) Now over nectar there ensued a colossal destruction of the two races (gods and demons). On that occasion the sons of Aditi actually fought with the sons of Diti. (40) All demons got united with ogres. The result was a most deadly conflict, that bewildered all the three worlds (heaven, earth and the space intervening them), O valiant Rāma! (41) When the whole host (of the gods and the demons) approached destruction, the very mighty

Lord Viṣṇu then hastily carried away the nectar, exhibiting His deluding potency in the form of a charming damsel. (42) Those who opposed the immortal Lord Viṣṇu, the Supreme Person, on that occasion were completely crushed in an encounter by the almighty Viṣṇu. (43) In this terrible major conflict between the sons of Diti and those of Aditi the heroic sons of Aditi completely destroyed the sons of Diti. (44) Having destroyed the sons of Diti and attained sovereignty, Indra (the destroyer of strongholds) felt delighted and ruled the (three) worlds including the hosts of Ṛṣis and the Chāraṇas (celestial bards). (45)

Thus ends Canto Forty-five in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.



पट्चत्वारिंशः सर्गः

Canto XLVI

Disconsolate over the death of her sons, Diti embarks on a course of austerities at Kuśaplava with the permission of her husband, Sage Kaśyapa, with the object of securing a son capable of killing Indra. The latter on coming to know of her intention serves her during the period of her consecration and, taking advantage of her falling asleep on one occasion with her head in a wrong position, and thereby transgressing the rules of purity, enters her womb and carves the foetus.

हलेषु तेषु पुत्रेषु दितिः परमदुःखिता । मारीचं कथयन् नाम भर्तारमिदमब्रवीत् ॥ १ ॥
 हतपुत्रास्मि भगवंस्तव पुत्रैर्महाबलैः । शक्रहन्तारमिच्छामि पुत्रं दीर्घतपोऽर्जितम् ॥ २ ॥
 साहं तपश्चरिष्यामि गर्भं मे दातुमर्हसि । ईश्वरं शक्रहन्तारं त्वमनुशातुमर्हसि ॥ ३ ॥
 तस्यास्तद् वचनं श्रुत्वा मारीचः कथयपस्तदा । प्रत्युवाच महातेजा दितिं परमदुःखिताम् ॥ ४ ॥
 एवं भवतु भद्रं ते शुचिर्भव तपोधने । जनयिष्यसि पुत्रं त्वं शक्रहन्तारमाहवे ॥ ५ ॥
 पूर्णे वर्षसहस्रे तु शुचिर्यदि भविष्यसि । पुत्रं त्रैलोक्यहन्तारं मत्तस्त्वं जनयिष्यसि ॥ ६ ॥
 एवमुक्त्वा महातेजाः पाणिना सम्ममार्ज ताम् । तामालभ्य ततः स्वस्ति इत्युक्त्वा तपसे ययौ ॥ ७ ॥

Sore afflicted on her aforesaid sons having been killed (in the course of their conflict with the sons of Aditi), Diti addressed her husband, named Kaśyapa, son of Marichi, as follows:—(1) "I have been deprived of my sons, O venerable sage, by your very mighty sons (the gods). (Now) I long for a son, secured (of course) through prolonged askesis, that may be able to kill Indra (the destroyer of my sons). (2) As such I shall practise austerities. Be pleased (therefore) to favour me with a powerful son capable of killing Indra. You ought to grant me leave." (3) Hearing her aforesaid submission, the exceptionally glorious

Kaśyapa, son of Marichi, replied (as follows) to Diti, sore afflicted as she was:—(4) "Let it be so. May all be well with you ! Observe purity (till the birth of a son), O lady rich in askesis ! (In the ripeness of time) you will give birth to a son who should be able to kill Indra in an encounter. (5) At the end of full one thousand years, provided of course you maintain purity, you will bring forth through me a son capable of killing Indra (the ruler of the three worlds)." (6) Saying so the highly glorious sage stroked her with his hand and then, touching her person and pronouncing his benediction (on her), set out to resume his austerities. (7)

गते तस्मिन् नरश्रेष्ठ दितिः परमहर्षिता । कुशलं समासाद्य तपस्तेपे सुदारुणम् ॥ ८ ॥
 तपस्तस्यां हि कुर्वत्यां परिचर्या चकार ह । सहस्रांशो नरश्रेष्ठ परया गुणसम्पदा ॥ ९ ॥

अग्निं कुशान् काष्ठमपः फलं मूलं तथैव च । न्यवेदयत् सहस्राक्षो यचान्यदपि काङ्क्षितम् ॥ १० ॥
 गात्रसंवाहनैश्चैव श्रमापनयनैस्तथा । शक्रः सर्वेषु कालेषु दितिं परिचचार ह ॥ ११ ॥
 पूर्णे वर्षसहस्रे सा दशोने रघुनन्दन । दितिः परमसंहृष्टा सहस्राक्षमथाब्रवीत् ॥ १२ ॥
 तपश्चरन्त्या वर्षाणि दश वीर्यवतां वर । अवशिष्टानि भद्रं ते भ्रातरं द्रक्ष्यसे ततः ॥ १३ ॥
 यमहं त्वत्कृते पुत्र तमाधास्ये जयोत्सुकम् । त्रैलोक्यविजयं पुत्र सह भोक्ष्यसि विज्वरः ॥ १४ ॥
 याचितेन सुरश्रेष्ठ पित्रा तव महात्मना । वरो वर्षसहस्रान्ते मम दत्तः सुतं प्रति ॥ १५ ॥

Duly reaching Kuśaplava, when Kaśyapa had departed, O jewel among men, Diti, full of great joy, began to practise most severe austerities. (8) While she practised austerities, Indra (the thousand-eyed god), O jewel among men, rendered personal service to her through his exuberant wealth of virtues: so the tradition goes. (9) Indra brought (for her use) fire, blades of Kuśa grass, firewood, water, fruits as well as roots and whatever else was desired (by her). (10) Indra, it is said served Diti at all times by massaging her (wearied) limbs and (thus) relieving her fatigue. (11) Full one thousand years but ten having elapsed, O Rāma, the celebrated Diti, who felt immensely delighted forthwith spoke to Indra (as follows) :—(12) “(Only)

ten years have (yet) to be spent by me in practising austerities, O jewel among the powerful ! May prosperity attend on you ! You will after that behold a (half-) brother (by your side). (13) I shall place on friendly terms with you my (future) son,—whom I sought for your (destruction's), sake my son, and who is (consequently) expected to be (ever) eager to conquer you—(so that) free from all anxiety you will enjoy with him, my son, the conquest of (all) the three worlds (that will be made by him). (14) A boon to the effect that I should have a son at the end of a thousand years was granted in my favour, O jewel among gods, by your high-souled father (Sage Kaśyapa) when implored (by me). (15)

इत्युक्त्वा च दितिस्तत्र प्राप्ते मध्यं दिनेश्वरे । निद्रयापहृता देवी पादौ कृत्वाथ शीर्षतः ॥ १६ ॥
 दृष्ट्वा तामशुचिं शक्रः पादयोः कृतमूर्धजाम् । शिःस्थाने कृतौ पादौ जहास च मुमोद च ॥ १७ ॥
 तस्याः शरीरविवरं प्रविवेश पुरंदरः । गर्भं च सप्तधा राम चिच्छेद परमात्मवान् ॥ १८ ॥
 भिद्यमानस्ततो गर्भो वज्रेण शतपर्वणा । रुरोद सुस्वरं राम ततो दितिरबुध्यत ॥ १९ ॥
 मा रुदो मा रुदश्चेति गर्भं शक्रोऽभ्यभाषत । बिभेद च महातेजा रुदन्तमपि वासवः ॥ २० ॥
 न हन्तव्यं न हन्तव्यमित्येव दितिरब्रवीत् । निष्पपात ततः शक्रो मातुर्वचनगौरवात् ॥ २१ ॥
 प्राञ्जलिर्वज्रसंहितो दितिं शक्रोऽभ्यभाषत । अशुचिर्देवि सुप्तसि पादयोः कृतमूर्धजा ॥ २२ ॥
 तदन्तरमहं लब्ध्वा शक्रहन्तारमाहवे । अभिन्दं सप्तधा देवि तन्मे त्वं क्षन्तुमर्हसि ॥ २३ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षट्चत्वारिंशः सर्गः ॥ ४६ ॥

Saying so, as the sun had (just) reached the meridian, the glorious Diti was overtaken by sleep and forthwith lay down placing her feet where her head ought to have lain. (16) Indra laughed and rejoiced to see her in an impure posture having (unconsciously) allowed her hair to touch her feet, and to behold her feet placed where

her head ought to have lain. (17) Indra entered the orifice of her genitals (by dint of his yogic power), O Rāma, and carved the foetus into seven, fully alert as he was. (18) The foetus thereupon cried in a shrill voice while being cut with his thunderbolt, a weapon with a hundred edges O Rāma, and Diti

then woke up. (19) Indra went on saying to the foetus, "(Pray) do not cry, do not cry !" Nay, the exceptionally glorious Vāsava (a name of Indra) continued to carve the foetus again and again (till each part was subdivided into seven), even though it remained crying. (20) Diti only said, "The foetus should not be killed, it should not be killed." Out of deference to the remonstrance of his stepmother, Indra

(thereupon) emerged (from) her womb. (21) Appearing with his thunderbolt, Indra spoke to Diti with joined palms (as follows) :—"You lay asleep, O venerable lady, in an impure posture with your hair touching the feet. (22) Seizing that vulnerable point I carved into seven the foetus that was designed to kill Indra (myself) in an encounter. You ought to pardon this (offence of mine). O worshipful lady!" (23)

Thus ends Canto Forty-six in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

सप्तचत्वारिंशः सर्गः

Canto XLVII

Viśwāmitra tells Śrī Rāma how on the very site of the grove where Diti practised her austerities Viśālā, a son of Ikṣvāku, built the city of Viśālā. Sumati, the contemporary ruler of Viśālā, receives Viśwāmitra and his party as his distinguished guests.

सप्तधा तु कृते गर्भे दितिः परमदुःखिता । सहस्राक्षं दुराघर्षं वाक्यं सानुनयाब्रवीत् ॥ १ ॥
ममापराधाद् गर्भोऽयं सप्तधा शकलीकृतः । नापराधो हि देवेश तवात्र बलसूदन ॥ २ ॥
प्रियं त्वत्कृतमिच्छामि मम गर्भविपर्यये । मरुतां सप्त सप्तानां स्थानपाला भवन्तु ते ॥ ३ ॥
वातस्कन्धा इमे सप्त चरन्तु दिवि पुत्रक । मारुता इति विख्याता दिव्यरूपा ममात्मजाः ॥ ४ ॥
ब्रह्मलोकं चरस्वेक इन्द्रलोकं तथापरः । दिव्यवायुरिति ख्यातस्तृतीयोऽपि महायशः ॥ ५ ॥

Sore afflicted on her foetus having been split into seven (batches of seven each), Diti for her part spoke as follows in a conciliatory tone to Indra (the thousand-eyed god), who was difficult to overpower (by force) :—(1) "This foetus has been split into seven through my fault, O ruler of gods ! No blame in this behalf attaches to you, O destroyer of the demon Bala ! (2) I wish to see your attempt at destroying my foetus turned favourable (to both of us). Let these seven (into seven parts of my foetus) fill the place of the seven (batches of) wind-gods (each consisting of seven and evidently killed in their

conflict with the demons). (3) Widely known as the (forty-nine) wind-gods (Maruts, so called because they were addressed by you in the words 'मा रुदः'—do not cry—and assuming ethereal forms let these seven (into seven) sons of mine move in the aerial region in the form of the seven belts of air (bearing the names of Āvaha, Pravaha, Samvaha, Udvaha, Vivaha, Parivaha and Parāvaha). O dear child ! (4) Let one of these batches blow in Brahmāloka (the realm of Brahmā), another in the realm of Indra, and a third, known as the celestial air and enjoying great fame, blow in the aerial region. (5)

चत्वारस्तु सुरश्रेष्ठ दिशो वै तव शासनात् । संचरिष्यन्ति भद्रं ते कालेन हि ममात्मजाः ॥ ६ ॥
 त्वत्कृतेनैव नाम्ना वै मारुता इति विभृताः । तस्यास्ताद् वचनं श्रुत्वा सहस्राश्वः पुन्दरः ॥ ७ ॥
 उवाच प्राञ्जलिर्वाक्यमितीदं बलसूदनः । सर्वमेतद् यथोक्तं ते भविष्यति न संशयः ॥ ८ ॥
 विचरिष्यन्ति भद्रं ते देवरूपास्तवात्मजाः । एवं तौ निश्चयं कृत्वा मातापुत्रौ तपोवने ॥ ९ ॥
 जग्मतुस्त्रिदिवं राम कृतार्थाविति नः श्रुतम् । एष देशः स काकुत्स्थ महेन्द्राभ्युपितः पुरा ॥ १० ॥
 दितिं यत्र तपस्विद्वामेवं परिचचार सः ।

My other four (batches of seven) sons, (each) O jewel among gods, indeed will actually traverse the (four) quarters from time to time according to your direction. May prosperity attend you. They will henceforth be widely known as the Maruts according to the very name given by yourself (vide verse 4 above). Hearing her aforesaid appeal the thousand-eyed Indra (the destroyer of strongholds) and the slayer of (the demon) Bala, made the following reply (to Diti) with joined palms:—"All this will come to pass as

suggested by you: there is no doubt about it. (6-8) Your sons will move about in the form of (the wind-) gods. Having reached an agreement on these lines in the grove intended for austerities, and (thus) accomplished of purpose the mother (Diti) and her (step-) son (Indra) both ascended to heaven, O Rāma; so have we heard. This is that tract, O scion of Kakutstha, formerly inhabited by the great Indra, where he rendered (personal) service as aforesaid to Diti, who achieved the end of her austerities.

इक्ष्वाकोस्तु नरव्याघ्र पुत्रः परमधार्मिकः ॥ ११ ॥
 अलम्बुषायामुत्पन्नो विशाल इति विभृतः । तेन चासीदिह स्थाने विशालेति पुरी कृता ॥ १२ ॥
 विशालस्य सुतो राम हेमचन्द्रो महाबलः । सुचन्द्र इति विख्यातो हेमचन्द्रादनन्तरः ॥ १३ ॥
 सुचन्द्रतनयो राम धूम्राश्व इति विभृतः । धूम्राश्वतनयश्चापि सुञ्जयः समपद्यत ॥ १४ ॥
 सुञ्जयस्य सुतः श्रीमान् सहदेवः प्रतापवान् । कुशाश्वः सहदेवस्य पुत्रः परमधार्मिकः ॥ १५ ॥
 कुशाश्वस्य महातेजाः सोमदत्तः प्रतापवान् । सोमदत्तस्य पुत्रस्तु काकुत्स्थ इति विभृतः ॥ १६ ॥
 तस्य पुत्रो महातेजाः सम्प्रत्येष पुरीमिमाम् । आवसत् परमप्रख्यः सुमतिर्नाम दुर्जयः ॥ १७ ॥
 इक्ष्वाकोस्तु प्रसादेन सर्वे वैशालिका नृपाः । दीर्घायुषो महात्मानो वीर्यवन्तः सुधार्मिकाः ॥ १८ ॥
 इहाद्य रजनीमेकां सुखं स्वप्स्यामहे वयम् । श्वः प्रभाते नरश्रेष्ठ जनकं द्रष्टुमर्हसि ॥ १९ ॥

Now Ikṣwāku O tiger among men, had a most pious son, born of Alambuṣā and widely known by the name of Viśālā. By him was built on this (very) site a city named Viśālā (after his own name). (9-12) The mighty son of Viśālā, O Rāma, was Hemachandra; while Hemachandra's immediate successor was known far and wide by the name of Suchandra. (13) The son of Suchandra, O Rāma, was widely known by the name of Dhūmrāśwa and Śrñjaya, son of Dhūmrāśwa, came next. (14) The glorious and mighty Sahadeva was the son of Śrñjaya, and Kuśāśwa was the highly pious son of Sahadeva.

(15) The exceptionally glorious and mighty Somadatta was the son of Kuśāśwa, and Somadatta's son was known far and wide by the name of Kākutstha. (16) His yonder highly glorious and most renowned son, Sumati by name, who is hard to conquer, has his seat (of government) in this city at present. (17) By the grace of Ikṣwāku, really speaking all the rulers of Viśālā are long-lived, high-souled, powerful and most pious. (18) We shall comfortably repose here for this one night; tomorrow morning you ought to (be able to) see Janaka, O jewel among men ! (19)

सुमतिस्तु महातेजा विश्वामित्रमुपागतम् । श्रुत्वा नरवरश्रेष्ठः प्रत्यागच्छन्महायशाः ॥ २० ॥
 पृजां च परमां कृत्वा सोपाध्यायः सवान्धवः । प्राञ्जलिः कुशलं पृष्ट्वा विश्वामित्रमथाब्रवीत् ॥ २१ ॥
 धन्योऽस्म्यनुगृहीतोऽस्मि यस्य मे विषयं मुने । सम्प्राप्तो दर्शनं चैव नास्ति धन्यतरो मम ॥ २२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तचत्वारिंशः सर्गः ॥ ४७ ॥

Hearing of Viśwāmitra having arrived, the exceptionally glorious and highly renowned King Sumati, a veritable jewel among the foremost of men, came ahead to receive him. (20) Nay, offering (to him) the highest worship with the help of his family priest and kinsmen and inquiring

after his welfare, the king forthwith spoke to Viśwāmitra with joined palms (as follows) :—(21) ‘‘I am blessed and beholden to you, O sage, in that you have visited my territory and come within my sight too. None is more blessed than myself.’’ (22)

Thus ends Canto Forty-seven in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

अष्टचत्वारिंशः सर्गः

Canto XLVIII

Having stayed overnight at Viśālā as an honoured guest of Sumati, Śrī Rāma, accompanied by Viśwāmitra and the other sages, heads towards Mithilā (the capital of King Janaka) and, on reaching on the way a deserted hermitage and, inquiring about it is told by Viśwāmitra how Ahalyā, wife of Sage Gautama, whose hermitage it was, was subjected to a curse by her husband.

पृष्ट्वा तु कुशलं तत्र परस्परसमागमे । कथान्ते सुमतिर्वाक्यं व्याजहार महामुनिम् ॥ १ ॥
 इमौ कुमारौ भद्रं ते देवतुल्यपराक्रमौ । गजसिंहगती वीरौ शार्दूलवृषभोपमौ ॥ २ ॥
 पञ्चपत्रवेशालाक्षौ खङ्गतूणधनुर्धरौ । अश्विनाविव रूपेण समुपास्यतयौवनौ ॥ ३ ॥
 यदृच्छयैव गां प्राप्तौ देवलोकादिवामरौ । कथं पद्म्यामिह प्राप्तौ किमर्थं करय वा मुने ॥ ४ ॥
 भूषयन्ताविमं देशं चन्द्रसूर्याविवाभ्यम् । परस्वरेण सदृशौ प्रमाणेज्जितचेष्टितैः ॥ ५ ॥
 किमर्थं च नरश्रेष्ठौ सम्प्राप्तौ दुर्गमे पथि । वरायुधधरौ वीरौ श्रोतुमिच्छामि तत्त्वतः ॥ ६ ॥

Having inquired after the sage's welfare, Sumati, at the end of the dialogue that ensued in the course of their meeting with one another, spoke to the great sage Viśwāmitra as follows: (1)—‘‘May God bless you ! These two valiant lads, who are equal in prowess to gods, walk with the gait of the elephant and the lion and look like a

tiger and a bull (respectively). (2) Having eyes large as the petals of a lotus and carrying (as they do on their person) a sword, a quiver and a bow each, they vie with the Aświns (the twin-born physicians of gods, celebrated for their physical charm) in their comeliness of form and stand at the threshold of youth. (3) (Nay) they look like two

gods descended on earth from the celestial plane of their own will. How and what for have they travelled on foot to this place and whose sons are they, O sage ? (4) I wish to hear in reality as to wherefore the two heroes, the foremost among men, who are replicas of each other

in the size of their body, in the outer expression of their feelings as well as in the movements of their body, have got on a track (so) difficult to tread, gracing this land (even) as the moon and the sun illumine the sky, and carrying excellent weapons (on their person)." (5-6)

तस्य तद् वचनं श्रुत्वा यथावृत्तं न्यवेदयत् ।

सिद्धाश्रमनिवासं च राक्षसानां वधं यथा । विश्वामित्रवचः श्रुत्वा राजा परमविस्मितः ॥ ७ ॥
अतिथी परमं प्राप्नो पुत्रौ दशरथस्य तौ । पूजयामास विधिवत् सत्कारार्हौ महाबलौ ॥ ८ ॥
ततः परमसत्कारं सुमतेः प्राप्य राघवौ । उष्य तत्र निशामेकां जग्मतुर्मिथिलां ततः ॥ ९ ॥
तां दृष्ट्वा मुनयः सर्वे जनकस्य पुरीं शुभाम् । साधु साध्विति शंसन्तो मिथिलां समपूजयन् ॥ १० ॥
मिथिलोपवने तत्र आश्रमं दृश्य राघवः । पुराणं निर्जनं रम्यं पप्रच्छ मुनिपुंगवम् ॥ ११ ॥
इदमाश्रममकाशं किं न्विदं मुनिवर्जितम् । श्रोतुमिच्छामि भगवन् कस्यायं पूर्वं आश्रमः ॥ १२ ॥
तच्छ्रुत्वा राघवेणोक्तं वाक्यं वाक्यविशारदः । प्रत्युवाच महातेजा विश्वामित्रो महामुनिः ॥ १३ ॥

Hearing this submission of Sumati, Viśwāmitra told him everything as it had (actually) come about as also of their sojourn at Siddhāśrama and the destruction of the ogress (during that period). The king was greatly amazed to hear the narrative of Viśwāmitra. (Nay) he worshipped with due ceremony the two mighty sons of Daśaratha, who deserved (all) attentions and had called on him as his highly distinguished guests. (7-8) Having received the warmest hospitality from Sumati, Śrī Rāma and Lakṣmaṇa (the two scions of Raghu) spent one night there (at his capital) and proceeded from there to Mithilā the next day. (9) Beholding that beautiful capital of King Janaka all the sages

(forming the party of Viśwāmitra) greatly admired Mithilā, exclaiming "Good ! Excellent !" (10) Seeing then an old and delightful, though desolate, hermitage in a grove on the outskirts of Mithilā, Śrī Rāma (a scion of Raghu) inquired (as follows) of Viśwāmitra (the foremost of hermits) :— (11) "What can this (place) possibly be, which though looking like a hermitage is devoid of hermits ? I wish to hear, O venerable sir, whose hermitage it has been in the past." (12) Hearing the aforesaid question asked by Śrī Rāma (a scion of Raghu), the great sage Viśwāmitra, who is exceptionally glorious and skilled in speech, replied (as follows) :— (13)

हन्त ते कथयिष्यामि शृणु तत्त्वेन राघव । यस्यैतदाश्रमपदं शतं कोपान्महात्मनः ॥ १४ ॥
गौतमस्य नरश्रेष्ठ पूर्वभासीन्महात्मनः । आश्रमो दिव्यसंकाशः सुरैरेव सुपूजितः ॥ १५ ॥
स चात्र तत्र आतिउदङ्गल्लासहितः पुरा । वर्षपूगान्यनेकानि राजपुत्र महायशः ॥ १६ ॥
तस्यान्तरं विदित्वा च सहस्राक्षः शचीपतिः । मुनिवेषधरो भूत्वा अहल्यामिदमब्रवीत् ॥ १७ ॥
ऋतुकालं प्रताक्षन्ते नार्थिनः सुसमाहिते । संगमं त्वहमिच्छामि त्वया सह सुमध्यमे ॥ १८ ॥
मुनिवेषं सहस्राक्षं विज्ञाय रघुनन्दन । मतिं चकार दुर्मेघा देवराजकुतूहलात् ॥ १९ ॥

"Ah, (please) listen ! I shall tell you in truth, O scion of Raghu, to what great soul this site of a (past) hermitage belonged and by whose wrath it was subjected to a curse. (14) The hermitage, which looked like a heavenly retreat, nay, which was highly honoured (even) by gods, formerly belonged to the high-souled sage Gautama, O jewel among men ! (15) In this very hermitage, O highly Meritorious prince, he practised austerities with (his wife) Ahalyā for many rounds of years. (16) Coming to know of his absence (from the hermitage due to his having gone out for his daily bath

etc.), Indra (who is noted for his thousand eyes), the spouse of Śachi, appeared in the guise of the sage (Gautama) and spoke to Ahalyā as follows:—(17) 'Those hankering after enjoyment do not await the time favourable for conception (the sixteen nights following menstruation), O highly composed lady ! I, therefore, seek union with you, pretty woman !' (18) (Even) on recognizing him to be Indra (the thousand-eyed god), disguised as Gautama, O scion of Raghu, the misguided woman set her heart upon Indra in her eagerness to embrace the ruler of gods. (19)

अथाब्रवीत् सुरश्रेष्ठं कृतार्थेनान्तरात्मना । कृतार्थास्मि सुरश्रेष्ठ गच्छ शीघ्रमितः प्रभो ॥ २० ॥
 आत्मानं मां च देवेश सर्वथा रक्ष गौतमात् । इन्द्रस्तु प्रहसन् वाक्यमहत्यामिदमब्रवीत् ॥ २१ ॥
 सुश्रोणि परितुष्टोऽस्मि गमिष्यामि यथागतम् । एवं संगम्य तु तथा निश्चक्रामोटजात् ततः ॥ २२ ॥
 स सम्भ्रमात् त्वरन् राम शङ्कितो गौतमं प्रति । गौतमं स ददर्शार्थं प्रविशन्तं महामुनिम् ॥ २३ ॥
 देवदानवदुर्धर्षं तपोबलसमन्वितम् । तीर्थोदकपरिकिलनं दीप्यमानमिवानलम् ॥ २४ ॥
 गृहीतसमिधं तत्र सकुशं मुनिपुंगवम् । दृष्ट्वा सुरपतिस्त्रस्तो विप्रणवदनोऽभवत् ॥ २५ ॥

"With her inner self gratified (through union with Indra) she said to Indra (the foremost of gods), 'I stand accomplished of my purpose (through this meeting with you), O jewel among gods. (Pray) depart from this place at once, O lord ! (20) (Only) guard your own self as well as me in every way from the notice of Gautama, O ruler of gods !' Thereupon Indra heartily laughed and addressed the following words to Ahalyā:—(21) 'Highly gratified (through this meeting with you), O charming lady, I shall depart (even) as I came (unobserved by anyone).' Having thus copulated with her, O Rāma, he thereupon issued

out of the hut with quick steps of course from fear (of being detected), apprehensive (as he was) of (meeting) Gautama. Immediately he saw the great sage Gautama entering the Cottage. (22-23) Dismayed to behold there Gautama (the foremost of sages),— who was hard to overcome (even) for gods and demons, equipped as he was with spiritual energy generated by askesis,—drenched with holy water (in which he had just bathed) and blazing like fire, carrying firewood (for the sacrificial fire) and blades of Kuśa grass (in his hands), Indra (the ruler of gods) stood with his face downcast. (24-25)

अथ दृष्ट्वा सहस्राक्षं मुनिवेषधरं मुनिः । दुर्वृत्तं वृत्तसम्पन्नो रोषाद् वचनमब्रवीत् ॥ २६ ॥
 मम रूपं समास्थाय कृतवानसि दुर्मते । अकर्तव्यमिदं यस्माद् विफलत्वं भविष्यसि ॥ २७ ॥
 गौतमेनैवमुक्तस्य सुरश्रेष्ठ महात्मना । पेततुर्वृषणौ भूमौ सहस्राक्षस्य तत्क्षणात् ॥ २८ ॥
 तथा शप्त्वा च वै शक्रं भार्यामपि च शप्तवान् । इह वर्षसहस्राणि बहूनि निवसिष्यसि ॥ २९ ॥
 वातभक्षा निराहारा तप्यन्ती भस्मशायिनी । अदृश्या सर्वभूतानामाश्रमेऽस्मिन् वसिष्यसि ॥ ३० ॥

यदा त्वेतद् वनं धोरं रामो दशरथात्मजः । आगमिष्यति दुर्धर्षस्तदा पूता भविष्यसि ॥ ३१ ॥
 तस्यातिथ्येन दुर्वृत्ते लोभमोहविवर्जिता । मत्सकाशं मुदा युक्ता स्वं वपुर्धारयिष्यसि ॥ ३२ ॥
 एवमुक्त्वा महातेजा गौतमो दुष्टचारिणीम् ।
 इममाश्रममुत्सृज्य सिद्धचारणसेविते । हिमवच्छिखरे रम्ये तपस्तेपे महातपाः ॥ ३३ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टचत्वारिंशः सर्गः ॥ ४८ ॥

"Seeing Indra (the thousand-eyed god) in his own disguise and guilty of misconduct, the sage, who was perfect in his moral conduct, forthwith spoke in an angry tone as follows:— (26) 'Since you have perpetrated this misdeed having assumed my disguise, O evil-minded one, you will be shorn of your testicles.' (27) The testicles of Indra (the thousand-eyed god) dropped instantly on the ground even as he was cursed as aforesaid by the high-souled Gautama, highly incensed as he was. (28) Nay, having imprecated Indra in the foregoing words, he cursed his wife too (as follows):—'You will stay here for many thousands of years without food or drink, living on air (alone), and remain lying on ashes full of remorse. You will dwell in this

hermitage unperceived by all created beings. (29-30) When, however, Śrī Rāma, son of Daśaratha, who is hard to overcome (for anyone else) visits this fearful grove, then (alone) you will be absolved (from your sin). (31) Completely rid of cupidity and infatuation by virtue of hospitality that you will extend to him (in the same invisible form), O immoral woman, you will regain your own (pristine) body and return to my presence full of joy.' (32) Having imprecated as aforesaid that woman of immoral conduct, the exceptionally glorious sage Gautama left this hermitage and the great ascetic resumed his austerities on a delightful peak of the Himalayas, frequented by Siddhas and Chāraṇas. (33)

Thus ends Canto Forty-eight in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

एकोनपञ्चाशः सर्गः

Canto XLIX

At the intercession of the gods Indra is supplied with testicles
 of a ram; Ahalyā gets back her pristine celestial form
 at the very sight of Śrī Rāma the moment he
 enters the hermitage, and the two divine
 brothers are entertained by the
 lady with the help of
 her husband.

अफलस्तु ततः शक्रो देवानग्निपुरोगमान् । अब्रवीत् व्रस्तनयनः सिद्धगन्धर्वचारणान् ॥ १ ॥
 कुर्वता तपसो विघ्नं गौतमस्य महात्मनः । क्रोधमुत्पाद्य हि मया सुरकार्यमिदं कृतम् ॥ २ ॥
 अफलोऽस्मि कृतस्तेन क्रोधात् सा च निराकृता । शापमोक्षेण महता तपोऽस्यापहृतं मया ॥ ३ ॥

तन्मां सुरवराः सर्वे सर्पिसंघाः सञ्चारणाः । सुरकार्यकरं यूयं सफलं वर्तुमर्हथ ॥ ४ ॥
 शतक्रतोर्वचः श्रुत्वा देवाः साग्निपुरोगमाः । पितृदेवानुपेत्याहुः सर्वे सह मरुद्गणैः ॥ ५ ॥
 अयं मेघः सवृषणः शक्रो ह्यवृषणः कुतः । मेघस्य वृषणौ गृह्य शक्रायाशु प्रयच्छत ॥ ६ ॥
 अफलस्तु कृतो मेघः परां तुष्टिं प्रदास्यति ।
 भवतां हर्षणार्थं च ये च दास्यन्ति मानवाः । अक्षयं हि फलं तेषां यूयं दास्यथ पुष्कलम् ॥ ७ ॥

"Deprived of his testicles, Indra with timid eyes then (sought the presence of and) spoke to the gods headed by Agni (the god of fire), as well as to the Siddhas, Gandharvas and Chāraṇas (as follows) :—(1) 'Hampering as I did the austerities of the high-souled Gautama by exciting his wrath (and thereby foiling his attempt to claim my throne), I have only just served the cause of gods. (2) In a fit of anger I have (accordingly) been deprived of my virility and Ahalyā (too) has been disowned by him. He has (thus) been robbed by me of his spiritual energy by being incited to pronounce a great curse (on me as well as on his wife). (3) Therefore, with (the co-operation of) the host of seers and the celestial bards, O jewels among gods,

you should all see me restored to my manhood, since I have served the cause of gods.' (4) Hearing the appeal of Indra, all the gods, accompanied by the batches of the wind-gods, with Agni at their head, approached the celestial manes (Kavyavāhana and others) and spoke to them (as follows) :—(5) 'Here is a ram full of virility, while Indra stands actually deprived of his manhood (by a curse from Sage Gautama). Taking the testicles of the ram (pray) transfer them at once to (the person of) Indra. (6) The castrated ram will surely afford you supreme satisfaction. Nay, to those men indeed who will offer (hereafter) such a ram for propitiating you, you will surely confer on them a handsome and undying reward'. (7)

अग्नेस्तु वचनं श्रुत्वा पितृदेवाः समागताः । उत्पाद्य मेघवृषणौ सहस्राक्षे न्यवेशयन् ॥ ८ ॥
 तदाप्रभृति काकुत्स्थ पितृदेवाः समागताः । अफलान् मुञ्जते मेघान् फलैस्तेषामयोजयन् ॥ ९ ॥
 इन्द्रस्तु मेघवृषणस्तदाप्रभृति राघव । गौतमस्य प्रभावेण तपसा च महात्मनः ॥ १० ॥
 तदागच्छ महतेज आश्रमं पुण्यकर्मणः । तारयैनां महाभागामहस्यां देवरूपिणीम् ॥ ११ ॥
 विश्वामित्रवचः श्रुत्वा राघवः सहलक्ष्मणः । विश्वामित्रं पुरस्कृत्य आश्रमं प्रविवेश ह ॥ १२ ॥
 ददर्श च महाभागां तपसा द्योतितप्रभाम् । लोकैरपि समागम्य दुर्निरीक्ष्यां सुरासुरैः ॥ १३ ॥
 प्रयत्नान्निर्मितां धात्रा दिव्यां मायामयीमिव । धूमेनाभिपरीताङ्गीं दीप्तामग्निशिखामिव ॥ १४ ॥
 सतुषारावृतां साभ्रां पूर्णचन्द्रप्रभामिव । मध्येऽम्भसो दुराघर्षां दीप्तां सूर्यप्रभामिव ॥ १५ ॥
 सा हि गौतमवाक्येन दुर्निरीक्ष्या बभूव ह ।
 त्रयाणामपि लोकानां यावद् रामस्य दर्शनम् । शापस्यान्तमुपागम्य तेषां दर्शनमागता ॥ १६ ॥

"Hearing the intercession of Agni, the celestial manes unanimously (agreed and) removed the testicles of the ram and actually implanted them in the scrotum of Indra (the thousand-eyed god). (8) From that time (onward), O scion of Kakutstha, the celestial manes collectively enjoy gelded rams (alone) and endow

those offering them with the fruit of offering whole rams. (9) And from that time onward, O scion of Raghu, as an evidence of the (spiritual) power of the high-souled Gautama, Indra has actually borne the testicles of a ram. (10) Therefore, O exceptionally glorious prince, step into the hermitage of Gautama (who has

performed virtuous deeds) and redeem this highly blessed woman, Ahalyā, who was (heretofore) invested with a celestial form." (11) Hearing the intercession of Viśwāmitra, Śrī Rāma (a scion of Raghu), accompanied by Lakṣmaṇa, made his way into the hermitage, placing Viśwāmitra at his head, so the tradition goes, and beheld the celestial lady, who was highly blessed (in the sense that Śrī Rāma's eyes fell on her), whose effulgence had been brightened by her austerities, who could not be easily perceived even by gods and demons, much less by earthly beings even on drawing near (due to the curse of Gautama), who

had been produced by the creator with great effort and looked like a product of magic, who looked like a blazing flame wrapped all over in smoke or like the halo of the full moon obscured by a veneer of snow and screened by a cloud or again like a dazzling bright circle of light round the sun appearing in the midst of water (existing in clouds). (12—15) Under the curse of Gautama, really speaking, she had grown imperceptible to (all) the three worlds pending the sight of Śrī Rāma: so it is said. Having reached the end of the curse she had (now) come within the range of their sight. (16)

रात्रवौ तु तदा तस्याः पादौ जगदुर्मुदा । स्मरन्ती गौतमवचः प्रतिजग्राह सा हि तौ ॥ १७ ॥
पाद्यमर्घ्यं तथाऽऽतिथ्यं चकार सुसमाहिता । प्रतिजग्राह काकुत्स्थो विधिदृष्टेन कर्मणा ॥ १८ ॥
पुष्पवृष्टिर्महत्यासीद् देवदुन्दुभिनिःस्वनैः । गन्धर्वाप्सरसां चैव महानासीत् समुत्सवः ॥ १९ ॥
साधु साध्विति देवास्तामहत्यां समपूजयन् । तपोबलविशुद्धाङ्गीं गौतमस्य वशानुगाम् ॥ २० ॥
गौतमोऽपि महातेजा अहत्यासहितः सुखी । रामं सम्पूज्य विधिवत् तपस्तेपे महातपाः ॥ २१ ॥
रामोऽपि परमां पूजां गौतमस्य महामुनेः । सकाशाद् विधिवत् प्राप्य जगाम मिथिलां ततः ॥ २२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकोनपञ्चाशः सर्गः ॥ ४९ ॥

Śrī Rāma and Lakṣmaṇa (the two scions of Raghu) for their part clasped her feet with joy on that occasion; while she in her turn welcomed both, recalling as she did the prophesy of Gautama. (17) Fully composed (in mind) she offered (to them), with (due) ceremony as enjoined by the scriptural ordinance, water to wash their feet and hands with as well as other hospitality and Śrī Rāma (gladly) accepted them. (18) There was an abundant shower of flowers, (from the heavens), accompanied by the beating of kettledrums by gods. And there followed a great rejoicing among Gandharvas and celestial nymphs. (19) The gods heartily applauded the

aforesaid Ahalyā,—who had been perfectly purified of body by dint of her austerities and (now) followed the will of Gautama,—in the words "Good ! Excellent !" (20) The exceptionally glorious Gautama too (who had evidently returned to his hermitage on being forewarned of the advent of Śrī Rāma) felt happy in the company of Ahalyā; (nay) having duly worshipped Śrī Rāma according to the scriptural ordinance, the great ascetic resumed his austerities. (21) Having duly received the highest honour at the hands of the eminent sage Gautama, Śrī Rāma too proceeded from that hermitage to Mithilā. (22)

Thus ends Canto Forty-nine in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

पञ्चाशः सर्गः

Canto L

Śrī Rāma and others reach Mithilā and are received in advance by King Janaka, headed by his family priest, Śatānanda, and Viśwāmitra satisfies their curiosity about the two princes of Ayodhya.

ततः प्रागुत्तरां गत्वा रामः सौमित्रिणा सह । विश्वामित्रं पुरस्कृत्य यज्ञवाटमुपागमत् ॥ १ ॥
 रामस्तु मुनिशार्दूलमुवाच सहलक्ष्मणः । साध्वी यज्ञसमृद्धिर्हि जनकस्य महात्मनः ॥ २ ॥
 बहूनीदं सहस्राणि नानादेशनिवासिनाम् । ब्राह्मणानां महाभाग वेदाध्ययनशालिनाम् ॥ ३ ॥
 ऋषिवाटाश्च दृश्यन्ते शकटीशतसंकुलः । देशो विधीयतां ब्रह्मन् यत्र वत्स्यामहे वयम् ॥ ४ ॥
 रामस्य वचनं श्रुत्वा विश्वामित्रो महामुनिः । निवासमकरोद् देशे विविक्ते सलिलान्विते ॥ ५ ॥

Proceeding in a north-easterly direction from the said hermitage, and placing Viśwāmitra at his head, Śrī Rāma, accompanied by Lakṣmaṇa (son of Sumitrā), reached the sacrificial enclosure (of Janaka, the king of Mithilā). (1) Śrī Rāma for his part along with Lakṣmaṇa remarked to Viśwāmitra (a tiger among hermits), "Excellent indeed is the preparation made for the sacrifice undertaken by the high-souled Janaka. (2) Many thousands of Brahmans enriched with a study of the Vedas and

living in different parts of the country can be seen here, as well as (small) enclosures set apart for Ṛsis and full of hundreds of carts (carrying the requisites for their Agnihotra or daily oblations to the sacred fire). O highly blessed sage ! Let a (suitable) site be selected, where we should halt, O holy one !" (3-4) Hearing the submission of Śrī Rāma, the great sage Viśwāmitra halted at a secluded and clean spot supplied with water. (5)

विश्वामित्रमनुप्राप्तं श्रुत्वा नृपवरस्तदा । शतानन्दं पुरस्कृत्य पुरोहितमनिन्दितः ॥ ६ ॥
 ऋत्विजोऽपि महात्मानस्त्वर्ध्वमादाय सत्वरम् । प्रत्युज्जगाम सहसा विनयेन समन्वितः ॥ ७ ॥
 विश्वामित्राय धर्मेण ददौ धर्मपुरस्कृतम् । प्रतिगृह्य तु तां पूजां जनकस्य महात्मनः ॥ ८ ॥
 पप्रच्छ कुशलं राज्ञो यज्ञस्य च निरामयम् । स तांश्चाथ मुनीन् पृष्ट्वा सोपाध्यायपुरोधसः ॥ ९ ॥
 यथार्हमृषिभिः सर्वैः समागच्छत् प्रहृष्टवत् । अथ राजा मुनिश्रेष्ठं कृताञ्जलिभाषत ॥ १० ॥
 आसने भगवानास्तां सहैभिर्मुनिपुंगवैः । जनकस्य वचः श्रुत्वा निषसाद महामुनिः ॥ ११ ॥
 पुरोधो ऋत्विजश्चैव राजा च सहमन्त्रिभिः । आसनेषु यथान्यायमुपविष्टाः समन्ततः ॥ १२ ॥

Hearing of Viśwāmitra having arrived (with his party) on that occasion, the irreproachable Janaka (the foremost of kings), full of humility, went forth all at once in a hurry to meet him, placing at his head his family priest, Śatānanda (son of

Gautama) and (other) high-souled priests officiating at his sacrifice, and taking water to wash the hands (of the distinguished guests), and offered it to Viśwāmitra along with other items of hospitality (such as Madhuparka*) in accordance with the

* A refreshing drink consisting of curds, ghee (clarified butter), water, honey and sugar-candy:—'दधि सपिर्जलं क्षौद्रं सिता चैतैश्च पञ्चभिः । प्रोच्यते मधुपर्कः.....॥

scriptural ordinance. Accepting the aforesaid hospitality of the high-souled Janaka, Viśwāmitra for his part inquired after the welfare of Janaka as well as about the unhampered progress of his sacrificial performance. Inquiring after the welfare of those hermits too (that had accompanied the king) as well as that of the priests officiating at the sacrifice and Śātānanda (the family priest), he next embraced all the Ṛṣis in order of seniority with great delight. The king then

submitted Viśwāmitra (the foremost of hermits) with joined palms (as follows):— (6—10) "Let Your Holiness be seated on the seat (offered by me) along with these jewels among ascetics." Hearing the request of Janaka, the great sage (Viśwāmitra) sat down. (11) Śātānanda (Janaka's family priest) as well as the priests officiating at the sacrifice and the king (himself) with his ministers sat down on their seats in order of seniority on all sides (of Viśwāmitra at his request). (12)

दृष्ट्वा स नृपतिस्त्र विश्वामित्रमथाब्रवीत् । अद्य यज्ञसमृद्धिर्मे सकला दैवतैः कृता ॥ १३ ॥
अद्य यज्ञफलं प्राप्तं भगवद्दर्शनान्मया । धन्योऽस्म्यनुगृहीतोऽस्मि यस्य मे मुनिपुंगवः ॥ १४ ॥
यज्ञोपसदनं ब्रह्मन् प्राप्तोऽसि मुनिभिः सह । द्वादशाहं तु ब्रह्मर्षे दीक्षामाहुर्मनीषिणः ॥ १५ ॥
ततो भागार्थिनो देवान् द्रष्टुमर्हसि कौशिक ।

Turning his eyes towards Viśwāmitra, the said king then spoke to him (as follows) in that assembly:—"The preparations made for my sacrificial performance have been fulfilled by the gods today. (13) (Nay) the fruit of my sacrifice has been attained by me this (very) day through Your Holiness' sight (alone). I feel blessed and indebted to you, in that you,

the foremost of ascetics, have arrived at my sacrificial grounds along with a number of sages. The wise (among the priests), O Brahman Ṛṣi, declare that my sacrificial vow is to continue for twelve (more) days (only). After that, O scion of Kuśa, you will see (with your clairvoyant vision) the gods who appear (in person) seeking their share (of the sacrificial offerings)."

इत्युक्त्वा मुनिशार्दूलं प्रहृष्टवदनस्तदा ॥ १६ ॥
पुनस्तं परिपप्रच्छ प्राञ्जलिः प्रयतो नृपः । इमौ कुमारौ भद्रं ते देवतुल्यपराक्रमौ ॥ १७ ॥
गजतुल्यगती वीरौ शार्दूलवृषभोपमौ ।
पद्मपत्रविशालक्षौ खड्गतूणीधनुर्धरौ । अश्विनाविव रूपेण समुपस्थितयौवनौ ॥ १८ ॥
यदृच्छयेव गां प्राप्तौ देवलोकादिवामरौ । कथं पद्भ्यामिह प्राप्तौ किमर्थं कस्य वा मुने ॥ १९ ॥
वरायुधधरौ वीरौ कस्य पुत्रौ महामुने । भूषयन्ताविमं देशं चन्द्रसूर्याविवाम्बरम् ॥ २० ॥
परस्परस्य सदृशौ प्रमाणेज्जितचेष्टितैः । काकपक्षधरौ वीरौ श्रोतुमिच्छामि तत्त्वतः ॥ २१ ॥

Having submitted to Viśwāmitra (a veritable tiger among sages) as aforesaid on that occasion, the king, piously disposed as he was, questioned him once more with a cheerful countenance and joined palms (as follows):—"May God bless you! These two valiant lads, who are equal in prowess to the gods and whose gait resembles that of an elephant, look like a tiger and a bull (respectively). Having

eyes as large as the petals of a lotus and carrying (as they do on their person) a sword, quiver and bow (each), they vie with the Aświns (the twin-born physicians of gods, celebrated for their physical charm) in their comeliness of form and stand at the threshold of youth. (14—18) (Nay) they look like a pair of gods descended on earth from the celestial plane of their own will. How and what for or for whose sake

have they travelled on foot to this place, O sage ? (19) Whose sons, O great sage, may be the two heroes wielding excellent weapons ? I wish to hear in reality about the two gallant youths, who are gracing this land (even) as the moon

and the sun illumine the sky, who are replicas of each other in the size of their body, in the outer expression of their feelings, as well as in the movements of their body, and who wear side-locks (on their head)." (20-21)

तस्य तद् वचनं श्रुत्वा जनकस्य महात्मनः । न्यवेदयदमेयात्मा पुत्रौ दशरथस्य तौ ॥ २२ ॥
सिद्धाश्रमनिवासं च राक्षसानां वधं तथा । तत्रागमनमव्यग्रं विशालायाश्च दर्शनम् ॥ २३ ॥
अहल्यादर्शनं चैव गौतमेन समागमम् । महाधनुषि जिज्ञासां कर्तुमागमनं तथा ॥ २४ ॥
एतत् सर्वं महातेजा जनकाय महात्मने । निवेद्य विररामाथ विश्वामित्रो महामुनिः ॥ २५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चाशः सर्गः ॥ ५० ॥

Hearing the aforesaid inquiry of King Janaka, who was well known to be an exalted soul, Sage Viśwāmitra (who wields immense spiritual power) declared them to be sons of Emperor Daśaratha. (22) He also told Janaka of their intrepid journey to and sojourn at Siddhāśrama as well as about the destruction of ogres (at their hands), nay, of their visit to Viśālā and calling on

Ahalyā as well as of their meeting with Sage Gautama and (finally) of their visit to Mithilā in order to examine the great bow (kept by Janaka for testing the strength of those suing the hand of his daughter). (23-24) Having related all this to the high-souled Janaka, the great sage Viśwāmitra, who was exceptionally glorious, forthwith paused. (25)

Thus ends Canto Fifty in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

At the request of Śatānanda Viśwāmitra tells him how Ahalyā was redeemed by Śrī Rāma and entertained him with the help of her husband. And Śatānanda in his turn commences narrating to Śrī Rāma the story of Viśwāmitra.

तस्य तद् वचनं श्रुत्वा विश्वामित्रस्य धीमतः । दृष्टरोमा महातेजाः शतानन्दो महातपाः ॥ १ ॥
गौतमस्य सुतो ज्येष्ठस्तपसा द्योतितप्रभः । रामसंदर्शनादेव परं विस्मयमागतः ॥ २ ॥
स तौ निषण्णौ सम्प्रेक्ष्य शतानन्दो नृपात्मजौ । सुखासीनौ मुनिश्रेष्ठं विद्वामित्रमथाब्रवीत् ॥ ३ ॥
अपि ते मुनिशार्दूल मम माता यशस्विनी । दर्शिता राजपुत्राय तपो दीर्घमुपागता ॥ ४ ॥
अपि रामे महातेजा मम माता यशस्विनी । वन्यैरुपाहरत् पूजां पूजार्हे सर्वदेहिनाम् ॥ ५ ॥
अपि रामाय कथितं यद् वृत्तं तत् पुरातनम् । मम मातुर्महातेजो देवेन दुरनुष्ठितम् ॥ ६ ॥
अपि कौशिक भद्रं ते गुरुणा मम संगता । मम माता मुनिश्रेष्ठ रामसंदर्शनादितः ॥ ७ ॥
अपि मे गुरुणा रामः पूजितः कुशिकात्मज । इहागतो महातेजाः पूजां प्राप्य महात्मनः ॥ ८ ॥
अपि शान्तेन मनसा गुरुर्मे कुशिकात्मज । इहागतेन रामेण पूजितेनाभिवादितः ॥ ९ ॥



Hearing the aforesaid story told by the celebrated Viśwāmitra, who was a repository of wisdom, the exceptionally glorious Śātānanda, the eldest son of Gautama,—who was a great ascetic (like his father), (nay) whose brilliance stood heightened by his asceticism,—was thrilled (with joy) and felt greatly astonished at the very sight of Śrī Rāma. (1-2) Beholding those two princes (Śrī Rāma and Lakṣmaṇa) seated and comfortably ensconced, the celebrated Śātānanda now spoke to Viśwāmitra, the foremost of hermits (as follows) :— (3) "Was my illustrious mother, who had been going through a long course of austerities, shown by you to Śrī Rāma (son of King Daśaratha), O tiger among sages ? (4) Did my exceptionally glorious and illustrious

mother offer hospitality with wild fruits etc. to Śrī Rāma, who deserves to be honoured by all embodied souls ? (5) Did you tell Śrī Rāma the old story of the outrage which was done by Indra to my mother, O exceptionally glorious sage ? (6) May God bless you, O scion of Kuśika ! Was my mother united (once again) with my father, O jewel among ascetics, as a result of Śrī Rāma's sight and other factors ? (7) Was Śrī Rāma honoured by my father, O son of Kuśika, and has this exceptionally glorious prince come here after receiving the hospitality of that exalted soul ? (8) Was my father greeted with a tranquil mind by Śrī Rāma when arrived and honoured (by him) in this grove, O son of Gādhi (a scion of Kuśa) ?" (9)

तच्छ्रुत्वा वचनं तस्य विश्वामित्रो महामुनिः । प्रत्युवाच शतानन्दं वाक्यज्ञो वाक्यकोविदम् ॥ १० ॥
नातिक्रान्तं मुनिश्रेष्ठ यत् कर्तव्यं कृतं मया । संगता मुनिना पत्नी भार्गवेणैव रेणुका ॥ ११ ॥
तच्छ्रुत्वा वचनं तस्य विश्वामित्रस्य धीमतः । शतानन्दो महातेजा रामं वचनमब्रवीत् ॥ १२ ॥
स्वागतं ते नरश्रेष्ठ दिष्ट्या प्राप्तोऽसि राघव । विश्वामित्रं पुरस्कृत्य महर्षिमपराजितम् ॥ १३ ॥
अचिन्त्यकर्मा तपसा ब्रह्मर्षिरमितप्रभः । विश्वामित्रो महातेजा वेदग्येन परमां गतिम् ॥ १४ ॥
नास्ति धन्यतरो राम त्वत्तोऽन्यो भुवि कश्चन । गोप्ता कुशिकपुत्रस्ते येन तप्तं महत्तपः ॥ १५ ॥
श्रूयतां चाभिधास्यामि कौशिकस्य महात्मनः । यथा बलं यथा तत्त्वं तन्मे निगदतः शृणु ॥ १६ ॥

Hearing his aforesaid questionnaire, the great sage Viśwāmitra, who was well-versed in elocution, replied (as follows) to Śātānanda, a master of expression (himself):—(10) "What ought to have been done was done by me; no omission was made. Ahalyā (the wife of Gautama) has been (re-) united with the sage (her husband) as Reṇukā (mother of Paraśurāma) got (re-) united with (her spouse) Jamadagni (a scion of Bhṛgu)." (11) Hearing the aforesaid reply of the celebrated Viśwāmitra, a man of wisdom, the exceptionally glorious Śātānanda spoke to Śrī Rāma as follows:—(12) "Welcome is your advent (to this place), O jewel

among men ! Placing at your head the eminent seer, Viśwāmitra, who cannot be (easily) worsted, O scion of Raghu, you have arrived (here) through (our) good luck. (13) The exceptionally glorious Viśwāmitra is credited with achievements which cannot (even) be conceived (by others) and has attained to the rank of a Brahman Ṛṣi through (sheer dint of) askesis. He is invested with a splendour which is beyond measure. I know him to be the highest resort (of all). (14) None else on earth is more blessed than you, O Rāma, inasmuch as your guardian is Viśwāmitra (son of Kuśika), by whom great austerities have been performed. (15) Please listen ! I shall

point out (to you) as it is the might
as well as the reality of the high-souled

Viśwāmitra (son of Kuśika). Hear
it of me (even) as I speak (to you). (16)

राजाऽऽसीदेष धर्मात्मा दीर्घकालमरिंदमः । धर्मज्ञः कृतविद्यश्च प्रजानां च हिते रतः ॥ १७ ॥
प्रजापतिसुतस्त्वासीत् कुशो नाम महीपतिः । कुशस्य पुत्रो बलवान् कुशनाभः सुधार्मिकः ॥ १८ ॥
कुशनाभसुतस्त्वासीद् गाधिरित्येव विश्रुतः । गाधेः पुत्रो महातेजा विश्वामित्रो महामुनिः ॥ १९ ॥
विश्वामित्रो महातेजाः पालयामास मेदिनीम् । बहुवर्षसहस्राणि राजा राज्यमकारयत् ॥ २० ॥
कदाचित् तु महातेजा योजयित्वा वरूथिनीम् । अक्षौहिणीपरिवृतः परिचक्राम मेदिनीम् ॥ २१ ॥
नगराणि च राष्ट्राणि सरितश्च महागिरीन् । आश्रमान् क्रमशो राजा विचरन्नाजगाम ह ॥ २२ ॥
वसिष्ठस्याश्रमपदं नानापुष्पलताद्रुमम् । नानामृगगणाकीर्णं सिद्धचारणसेवितम् ॥ २३ ॥
देवदानवगन्धर्वैः किंनरैरुपशोभितम् । प्रशान्तहरिणाकीर्णं द्विजसंघनिषेवितम् ॥ २४ ॥
ब्रह्मर्षिगणसंकीर्णं देवर्षिगणसेवितम् । तपश्चरणसंसिद्धैरग्निकल्पैर्महात्मभिः ॥ २५ ॥
सततं संकुलं श्रीमद्ब्रह्मकल्पैर्महात्मभिः । अबभक्षैर्वायुभक्षैश्च शीर्णपर्णाशनैस्तथा ॥ २६ ॥
फलमूलशनैर्दान्तैर्जितदोषैर्जितेन्द्रियैः । ऋषिभिर्बालखिल्यैश्च जपहोमपरायणैः ॥ २७ ॥
अन्यैर्वैखानसैश्चैव समन्तादुपशोभितम् ।
वसिष्ठस्याश्रमपदं ब्रह्मलोकमिवापरम् । ददर्श जयतां श्रेष्ठो विश्वामित्रो महाबलः ॥ २८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकपञ्चाशः सर्गः ॥ ५१ ॥

"This sage has for a long time been a pious king capable of subduing his enemies, knowing what is right, learned and devoted to the good of the people. (17) Formerly there was a king, Kuśa by name, a son of Brahmā (the lord of created beings); while Kuśa's son was the mighty and highly pious Kuśanābha. (18) The son of Kuśanābha was widely known by the simple name of Gādhi, while Gādhi's exceptionally glorious son is the great sage Viśwāmitra. (19) The highly glorious King Viśwāmitra carried on his administration and ruled over the earth for many thousands of years. (20) Collecting an army and accompanied by an Akṣauhīni (a division consisting of 21,870 elephants, an equal number of chariots, 65,610 horse and 109,350 foot), the exceptionally glorious king once went round the globe. (21) Marching successively across cities and states, rivers and great mountains and hermitages, the king, they say, came to the site of Vasiṣṭha's hermitage, rich in flowers, creepers and trees of various kinds, infested with hordes of wild animals of

every description, and frequented by Siddhas and Chāraṇas. (22-23) It was graced by (the presence of) gods, demons, Gandharvas and Kinnaras, abounded in most peaceful deer and was resorted to by flocks of birds. (24) (Nay,) it was crowded with multitudes of Brahman Ṛṣis, visited by batches of celestial sages and incessantly thronged with noble souls accomplished of purpose through the performance of austerities and resplendent as fire, and adorned on all sides with exalted souls vying with the glorious Brahmā (the creator), Ṛṣis living (in some cases) on water or air and (in other cases) on leaves fallen on earth or on fruits and roots (alone), (nay) who had controlled not only their external senses but their inner sense (the mind) as well and conquered (all) their weaknesses as well as with the class of Ṛṣis known as the Vālakhilyas (so called because they took their descent from the hair of Brahmā), intent on Japa (the muttering of prayers) and Homa (pouring oblations into the sacred fire), and others, called the Vaikhānasas (who are said to

have sprung up from the nails* of (aforesaid) site of the hermitage of Brahmā). The mighty Viśwāmitra, the Vasīṣṭha, which was a second Brahmāloka foremost of the victorious, beheld the (the realm of Brahmā) as it were. (25—28)

Thus ends Canto Fifty-one in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

द्विपञ्चाशः सर्गः

Canto LII

Vasiṣṭha enjoins his cow of plenty, Śabalā by name, to yield necessary articles for entertaining Viśwāmitra.

तं दृष्ट्वा परमप्रीतो विश्वामित्रो महाबलः । प्रणतो विनयाद् वीरो वसिष्ठं जपतां वरम् ॥ १ ॥
स्वागतं तव चेत्युक्तो वसिष्ठेन महात्मना । आसनं चास्य भगवान् वसिष्ठो व्यादिदेश ह ॥ २ ॥
उपविष्टाय च तदा विश्वामित्राय धीमते । यथान्यायं मुनिवरः फलमूलमुपाहरत् ॥ ३ ॥
प्रतिगृह्य तु तां पूजां वसिष्ठाद् राजसत्तमः । तपोऽग्निहोत्रशिष्येषु कुशलं पर्यपृच्छत ॥ ४ ॥
विश्वामित्रो महातेजा वनस्पतिगणे तदा । सर्वत्र कुशलं प्राह वसिष्ठो राजसत्तमम् ॥ ५ ॥
सुखोपविष्टं राजानं विश्वामित्रं महातपाः । पप्रच्छ जपतां श्रेष्ठो वसिष्ठो ब्रह्मणः सुतः ॥ ६ ॥
कच्चित्ते कुशलं राजन् कच्चिद् धर्मेण रञ्जयन् । प्रजाः पालयसे राजन् राजवृत्तेन धार्मिक ॥ ७ ॥
कच्चित्ते सम्भृता भृत्याः कच्चित् तिष्ठन्ति शासने । कच्चित्ते विजिताः सर्वे रिपवो रिपुसूदन ॥ ८ ॥
कच्चिद् बलेषु कोशेषु मित्रेषु च परंतप । कुशलं ते नरव्याघ्र पुत्रपौत्रे तथानघ ॥ ९ ॥

Supremely delighted to behold the celebrated Vasiṣṭha, the foremost of those engaged in muttering prayers, the very mighty hero, Viśwāmitra, bowed low to him out of modesty and was greeted by the high-souled Vasiṣṭha in the words "Welcome is your advent (to this hermitage)!" Nay, the almighty Vasiṣṭha, it is said, offered him a seat; and, when he had taken his seat, the great sage then placed before the learned Viśwāmitra fruits and roots according to the rules of propriety. (1—3) Accepting the hospitality mentioned above from Vasiṣṭha, the exceptionally glorious Viśwāmitra, the foremost of kings, for his part then inquired whether everything was well with his austerities and Agnihotra (worship of the sacred fire) as well as with his pupils and the plant kingdom (the means of their sustenance). (In reply to his inquiry) Vasiṣṭha told

Viśwāmitra (the foremost of kings) that everything went on well. (4-5) The great ascetic Vasiṣṭha, son of Brahmā (the creator), the foremost of ascetics, questioned the king (as follows) when he had been comfortably seated:—(6) "Is everything well with you, O monarch ? Do you rule over the people, O pious king, according to the (fourfold) course of conduct prescribed for a king, delighting them with your (love of) righteousness ? (7) Are servants duly maintained by you and do they (ever) stand at your beck and call ? Have all your enemies been fully conquered, O destroyer of foes ? (8) Is all well with your forces, treasures and allies, O destroyer of foes, no less than with your sons and grandsons, O tiger among men, divorced from sin as you are ?" (9)

* The Śruti says:—ये नखास्ते वैखानसा ये बालास्ते बालखिल्याः ।

सर्वत्र कुशलं राजा वसिष्ठं प्रत्युदाहरत् । विश्वामित्रो महातेजा वसिष्ठं विनयान्वितम् ॥ १० ॥
 कृत्वा तौ सुचिरं कालं धर्मिष्ठो ताः कथास्तदा । मुदा परमया युक्तौ प्रीयेतां तौ परस्परम् ॥ ११ ॥
 ततो वसिष्ठो भगवान् कथान्ते रघुनन्दन । विश्वामित्रमिदं वाक्यमुवाच प्रहसन्निव ॥ १२ ॥
 आतिथ्यं कर्तुमिच्छामि वलस्यास्य महाबल । तव चैवाप्रमेयस्य यथार्हं सम्प्रतीच्छ मे ॥ १३ ॥
 सत्क्रियां हि भवानेतां प्रतीच्छतु मया कृतम् । राजंस्त्वमतिथिश्रेष्ठः पूजनीयः प्रयत्नतः ॥ १४ ॥
 एवमुक्तो वसिष्ठेन विश्वामित्रो महामतिः । कृतमित्यब्रवीद् राजा पूजावाक्येन मे त्वया ॥ १५ ॥
 फलमूलेन भगवन् विद्यते यत् तवाश्रमे । पात्रेनाचमनीयेन भगवद्दर्शनेन च ॥ १६ ॥
 सर्वथा च महाप्राज्ञ पूजार्हेण सुपूजितः । नमस्तेऽस्तु गमिष्यामि मैत्रेणेश्वर चक्षुषा ॥ १७ ॥

In reply, the exceptionally glorious King Viśwāmitra told Vasiṣṭha, the noblest of all and rich in culture, of his all-round welfare. (10) Having carried on all such talks for a very long time on that occasion, and full of supreme joy, the two celebrated and most pious souls felt pleased with each other. (11) Then, at the end of the dialogue, O scion of Raghu, the almighty Vasiṣṭha spoke to Viśwāmitra as follows, as though heartily laughing (for joy) :—(12) "I wish to offer hospitality to this (distinguished) army (of yours) as well as to your own unfathomable self, according to your dignity, O very mighty king! Please accept it from me. (13) Receive you this honour done by me, O king, since you are the

worthiest of my guests and (as such) deserve to be zealously honoured (by me)." (14) Requested thus by Vasiṣṭha, the great-minded King Viśwāmitra, replied as follows:—"Honour has been done to me by your (very) words of hospitality. (15) Duly entertained in every way by you, who deserve to be honoured (by me), O venerable sir, through fruits and roots that are available in your hermitage and water (offered to us) for washing our feet and rinsing our mouth with, nay, by your very sight, O highly enlightened soul, I shall (now) depart. Let my salutation be (acceptable) to you. (Pray, ever) regard me with a friendly eye." (16-17)

एवं ब्रुवन्तं राजानं वसिष्ठः पुनरेव हि । न्यमन्त्रयत धर्मात्मा पुनः पुनरुदारधीः ॥ १८ ॥
 ब्रह्मिण्येव गाधेयो वसिष्ठं प्रत्युवाच ह । यथा प्रियं भगवतस्तथास्तु मुनिपुंगव ॥ १९ ॥
 एवमुक्तो महातेजा वसिष्ठो ज्वरतां वरः । आनुहाव ततः प्रीतः कल्मषीं धूतकल्मषाम् ॥ २० ॥
 एह्येहि शबले क्षिप्रं शृणु चापि वचो मम ।
 सबलस्यास्य राजर्षेः कर्तुं व्यवसितोऽस्म्यहम् । भोजनेन महार्हेण सत्कारं संविधस्व मे ॥ २१ ॥
 यस्य यस्य यथाकामं षड्रसेष्वभिपूजितम् । तत् सर्वं कामधुग् दिव्ये अभिवर्ष कृते मम ॥ २२ ॥
 रसेनान्नेन पानेन लेह्यचोष्येण संयुतम् । अन्नानां निचयं सर्वं सृजस्व शबले त्वर ॥ २३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्विपञ्चाशः सर्गः ॥ ५२ ॥

The pious and liberal-minded Vasiṣṭha actually invited the king once more, even though the latter went on saying like that again and again. (18) (Thereupon) Viśwāmitra (son of Gādhi), they say, replied to Vasiṣṭha as follows:—"All right, let it be as it pleases your venerable self, O jewel among sages !"

(19) Full of delight, when addressed thus (by Viśwāmitra), the exceptionally glorious Vasiṣṭha, the foremost of ascetics, then called (in the following words to) his cow, Śabalā by name (so called because of her spotted colour), that had been washed clean of mud:—(20) "Come along, (pray) come soon, O Śabalā, and

hear also what I say. I am determined to entertain with a sumptuous repast this royal sage (Viśwāmitra) along with his army. (Please) get everything ready for me. (21) Yield for my sake in desired quantities, O celestial cow of plenty, each one of the six varieties of dishes (viz, pungent, acid, sweet, saline,

bitter and alkaline) that may be pleasing to a particular individual, to his heart's content. Look sharp ! Produce, O Śabalā, in plenty all kinds of food accompanied by sweetmeats, drinks (of various kinds) and dishes that can be licked (such as honey) or sucked (such as the juice of a mango). (22-23)

Thus ends Canto Fifty-two in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

त्रिपञ्चाशः सर्गः

Canto LIII

Heartily entertained along with his army by Vasiṣṭha with delicious foods and drinks yielded by his cow of plenty, Viśwāmitra asks of him the cow, which Vasiṣṭha declines to part with.

एवमुक्ता वसिष्ठेन शबला शत्रुसूदन । विदधे कामधुक् कामान् यत्थ यस्येप्सितं यथा ॥ १ ॥
 इक्षून् मधूंस्तथा लाजान् मैत्र्यांश्च वरासवान् । पानानि च महार्हाणि भक्ष्यांश्चोच्चावचानपि ॥ २ ॥
 उष्णाढ्यस्यौदनस्यात्र राशयः पर्वतोपमाः । मृष्टान्यन्नानि सूपाश्च दधिकुल्यास्तथैव च ॥ ३ ॥
 नानास्वादुरसानां च खाण्डवानां तथैव च । भोजनानि सुपूर्णानि गौडानि च सहस्रशः ॥ ४ ॥
 सर्वमासीत् सुसंतुष्टं हृष्टपुष्टजनायुतम् । विश्वामित्रबलं राम वसिष्ठेन सुतर्पितम् ॥ ५ ॥
 विश्वामित्रो हि राजर्षिर्हृष्टपुष्टस्तदाभवत् । सान्तःपुरवरो राजा स ब्राह्मणपुरोहितः ॥ ६ ॥
 सामात्यो मन्त्रिसहितः सभृत्यः पूजितस्तदा । युक्तः परमहर्षेण वसिष्ठमिदमब्रवीत् ॥ ७ ॥
 पूजितोऽहं त्वया ब्रह्मन् पूजार्हेण सुसत्कृतः । श्रूयतामभिधास्यामि वाक्यं वाक्यविशारद ॥ ८ ॥
 गवां शतसहस्रेण दीयतां शबला मम । रत्नं हि भगवन्नेतद् रत्नहारी च पार्थिवः ॥ ९ ॥
 तस्मान्मे शबलां देहि ममैषा धर्मतो द्विज । एवमुक्तस्तु भगवान् वसिष्ठो मुनिपुंगवः ॥ १० ॥
 विश्वामित्रेण धर्मात्मा प्रत्युवाच महीपतिम् ।

Thus instructed by Vasiṣṭha, O destroyer of foes, Śabalā, a cow of plenty (as she was), yielded all luxuries as desired by each particular individual (of Viśwāmitra's camp)—sugar-canes (including all their products—sugar etc.), honeys (of various kinds), even so fried grains of paddy, Maireya (a kind of wine, made of jaggery and other substances) and excellent spirituous liquors distilled from boiled or unboiled sap of sugar-cane, as well as (other) costly drinks and foods of various kinds (especially those requiring mastication)

also. (1-2) In this feast could be seen heaps, as high as mountains, of steaming rice, varieties of sweet rice boiled in milk, nay, pulses boiled into a liquid form with salt and condiments, and even so streams of curds (as also of milk and ghee), and also silver plates in thousands brimful with delicious fruit juices of various kinds as well as with sweetmeats. (3-4) Fully entertained by Vasiṣṭha, O Rāma, the entire army of Viśwāmitra, wholly composed (as it was) of joyous and well-fed men, felt highly gratified. (5)

Entertained on that occasion along with the foremost inmates of his gynaeceum as well as with the Brahmans (that had accompanied him) including his family priest, and even so with his ministers and counsellors and dependents (too), King Viśwāmītra, a veritable sage among kings, felt rejoiced and strong. Full of supreme delight he spoke to Vasiṣṭha as follows:—(6-7) "I have been honoured and sumptuously entertained by you (who are) deserving of honour (yourself), O holy one ! I shall (now)

prefer a request (to you), O master of expression; (pray) listen ! (8) Śābalā may (kindly) be handed over to me in exchange for a hundred thousand cows, as she is a jewel and a king is the (proper) person who ought to receive a jewel. (9) Therefore, make over Śābalā to me; she is rightfully mine, O holy Brahman !" Thus addressed by Viśwāmītra, the almighty Vasiṣṭha, the foremost among ascetics, whose mind was given to piety, replied to the king (as follows) :—

नाहं शतसहस्रेण नापि कोटिशतैर्गवाम् ॥ ११ ॥

राजन् दास्यामि शबलां राशिभी रजतस्य वा । न परित्यागमर्हेयं मत्सकाशाददिम ॥ १२ ॥

शाश्वती शबला मह्यं कीर्तिरात्मवतो यथा । अस्यां हव्यं च कव्यं च प्राणयात्रा तथैव च ॥ १३ ॥

आयत्तमग्निहोत्रं च बलिर्होमस्तथैव च । स्वाहाकारवषट्कारौ विद्याश्च विविधास्तथा ॥ १४ ॥

आयत्तमत्र राजर्षे सर्वमेतन्न संशयः । सर्वस्वमेतत् सत्येन मम तुष्टिकरी तथा ॥ १५ ॥

कारणैर्वहुभी राजन् न दास्ये शबलां तव ।

"I shall never part with Śābalā even in exchange for a thousand million cows, much less for a hundred thousand, (nay) not (even) for heaps of silver (coins). She does not deserve to be weaned from my presence, O subduer of foes ! (10-12) Śābalā is inalienable from me (even) as glory is inalienable from a man practising Rājayoga (the methods of mind-control). Moreover an offering made to the gods (in sacrifices) and that to the manes (in the course of a Śrāddha), as well as the sustenance of my life depends on her. Nay, Agnihotra (daily oblations to the sacred fire), as well as Bali (the offering of a portion of the daily meal to all creatures, also known as Bhūta-Yajña, which consists in throwing up into the air, near the house-door,

morsels of food before taking one's meals), and even so Vaiśvadeva (an offering made to all deities by presenting oblations to the kitchen fire before meals), sacrifices (characterized by the repetition of the indeclinables Swāhā and Vasaṭ at the end of the name of the deity to whom an offering is made) and even so (the uttering of) the various Mantras (inasmuch as the capacity to utter them, rooted as it is in the satisfaction of hunger and bodily strength etc., is derived from the milk of this cow)—all this no doubt rests on this cow (alone), O royal sage ! She is my all as also the source of my delight (through her sight etc.), I say on oath. (13-15) For (these) numerous reasons I shall not give Śābalā to you."

वसिष्ठेनैवमुक्तस्तु विश्वामित्रोऽब्रवीत् तदा ॥ १६ ॥

संरब्धतरमत्यर्थं वाक्यं वाक्यविशारदः । हैरण्यकक्षग्रैवेयान् सुवर्णाङ्कुशभूषितान् ॥ १७ ॥

ददामि कुञ्जराणां ते सहस्राणि चतुर्दश । हैरण्यानां रथानां च श्वेताश्वानां चतुर्युजाम् ॥ १८ ॥

ददामि ते शतान्यष्टौ किङ्किणीकविभूषितान् । हयानां देशजातानां कुलजानां महौजसाम् ॥ १९ ॥

सहस्रमेकं दश च ददामि तव सुव्रत ।
 नानावर्णविभक्तानां वयःस्थानां तथैव च । ददाम्येकां गवां कोटिं शबला दीयतां मम ॥ २० ॥
 यावदिच्छसि रत्नानि हिरण्यं वा द्विजोत्तम । तावद् ददामि ते सर्वं दीयतां शबला मम ॥ २१ ॥
 एवमुक्तस्तु भगवान् विश्वामित्रेण धीमता । न दास्यामीति शबलां प्राह राजन् कथंचन ॥ २२ ॥
 एतदेव हि मे रत्नमेतदेव हि मे धनम् । एतदेव हि सर्वस्वमेतदेव हि जीवितम् ॥ २३ ॥
 दर्शश्च पौर्णमासश्च यज्ञाश्चैवातदक्षिणाः । एतदेव हि मे राजन् विविधाश्च क्रियास्तथा ॥ २४ ॥
 अतोमूलाः क्रियाः सर्वा मम राजन् न संशयः । बहुना किं प्रलापेन न दास्ये कामदोहिनीम् ॥ २५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रिपञ्चाशः सर्गः ॥ ५३ ॥

Thus addressed by Vasiṣṭha, Viśwāmitra, who was an expert in making out the meaning of words, then made the following reply in a really most importunate tone:—"I offer to you fourteen thousand elephants equipped with girths and chains of gold and decked with goads (also) of gold. I further offer to you eight hundred gold chariots driven by four white horses each and decorated with small (tinkling) bells. I shall (also) give you, O sage of noble vows, eleven thousand highly-spirited horses of excellent breed and born in territories noted for their horses. (Over and above these) I shall give you one crore of young cows distinguished by their different colours. (Only) let Śabalā be given (in exchange for these). (16-20) (Nay) I shall give you without reservation as many jewels and as much gold as

you want, O jewel among the twice-born ! Let Śabalā be given to me." (21) Even though solicited thus by the talented Viśwāmitra, the almighty Vasiṣṭha made (the same) answer: "I shall on no account part with Śabalā, O king ! (22) She is indeed the only jewel in my possession; nay, she is my only wealth. She alone is really my everything; she alone is my very life. (23) She alone is my half-monthly sacrifice performed on the new moon as well as (its counterpart, viz.) that performed on the full moon, (nay, all) sacrificial performances concluded with (abundant) gifts and even so ritual acts of various kinds, O king ! (24) All my religious rites, no doubt, are rooted in her, O king ! What is to be gained by prattling a good deal ? (The long and short of it is that) I shall not part with Śabalā (who yields all my desired objects)." (25)

Thus ends Canto Fifty-three in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

चतुःपञ्चाशः सर्गः

Canto LIV

On Viśwāmitra attempting to take her away by force, Śabalā seeks to know Vasiṣṭha's mind, and at his instance produces a multitude of warriors that disperse Viśwāmitra's army.

कामधेनुं वसिष्ठोऽपि यदा न त्यजते मुनिः । तदास्य शबलां राम विश्वामित्रोऽन्वकर्षत ॥ १ ॥
 नीयमाना तु शबला राम राज्ञा महात्मना । दुःखिता चिन्तयामास रुदन्ती शोककशिता ॥ २ ॥
 परित्यक्ता वसिष्ठेन किमहं सुमहात्मना । याहं राजभृतैर्दीना ह्रियेयं भृशदुःखिता ॥ ३ ॥

किं मयापकृतं तस्य महर्षेर्भावितात्मनः । यन्मामनागसं दृष्ट्वा भक्तां त्यजति धार्मिकः ॥ ४ ॥
 इति संचिन्तयित्वा तु निःश्वस्य च पुनः पुनः । जगाम वेगेन तदा वसिष्ठं परमौजसम् ॥ ५ ॥
 निर्धूय तांस्तदा भृत्याञ्शतशः शत्रुसूदन । जगामानिलवेगेन पादमूलं महात्मनः ॥ ६ ॥
 शबला सा रुदन्ती च क्रोशन्ती चेदमब्रवीत् । वसिष्ठस्याग्रतः स्थित्वा रुदन्ती मेघनिःस्वना ॥ ७ ॥
 भगवन् किं परित्यक्ता त्वयाहं ब्रह्मणः सुत । यस्माद् राजभटा मां हि नयन्ते त्वत्सकाशतः ॥ ८ ॥
 एवमुक्तस्तु ब्रह्मर्षिरिदं वचनमब्रवीत् । शोकसंतप्तहृदयां स्वसारमिव दुःखिताम् ॥ ९ ॥

When Sage Vasiṣṭha did not (willingly) part with his wish-yielding cow, O Rāma, Viśwāmitra too thereupon proceeded to take Śābalā away by force (to his capital). (1) Being taken away (by force) by the mighty king, Śābalā for her part felt afflicted and, distracted with grief, fell a weeping. She reflected, "Have I been deserted by the exceptionally high-souled Vasiṣṭha, in that I am being taken away in this wretched condition by the king's retainers, sore distressed as I am ? (2-3) What wrong has been done by me to that eminent seer of purified mind that, even though perceiving me to be innocent and devoted (to him) the pious soul should abandon me ?" (4) Deeply pondering thus and sighing again and again, she for

her part forthwith ran to the supremely powerful Vasiṣṭha. (5) Shaking off the aforesaid retainers numbering many hundred, O destroyer of foes, she at once ran swift as the wind to the soles of feet of that exalted soul. (6) Standing before Vasiṣṭha while shedding tears, the celebrated Śābalā submitted (to him) as follows in a voice sonorous as the rumbling of a cloud, weeping and wailing (all the time):—(7) "Have I been forsaken by you, O almighty son of Brahmā, in that the king's servants are actually taking me away from your presence ?" (8) Questioned thus (by the cow), Vasiṣṭha (the Brahman seer) for his part replied as follows to Śābalā, whose heart was tormented with grief, as to an afflicted sister:—(9)

न त्वां त्यजामि शबले नापि मेऽपकृतं त्वया । एष त्वां नयते राजा बलान्मत्तो महाबलः ॥ १० ॥
 नहि तुल्यं बलं मय्यं राजा त्वद्य विशेषतः । बली राजा क्षत्रियश्च पृथिव्याः पतिरेव च ॥ ११ ॥
 इयमक्षौहिणी पूर्णा गजवाजिरथाकुला । हस्तिध्वजसमाकीर्णा तेनासौ बलवत्तरः ॥ १२ ॥
 एवमुक्ता वसिष्ठेन प्रत्युवाच विनीतवत् । वचनं वचनज्ञा सा ब्रह्मर्षिमतुलप्रभम् ॥ १३ ॥
 न बलं क्षत्रियस्याहुर्ब्राह्मणा बलवत्तराः । ब्रह्मन् ब्रह्मबलं दिव्यं क्षात्राच्च बलवत्तरम् ॥ १४ ॥
 अप्रमेयं बलं तुभ्यं न त्वया बलवत्तरः । विश्वामित्रो महावीर्यस्तेजस्तव दुरासदम् ॥ १५ ॥
 नित्यदुःखं मां महातेजस्वं ब्रह्मबलसम्भृताम् । तस्य दर्पं बलं यत्नं नाशयामि दुरात्मनः ॥ १६ ॥
 इत्युक्तस्तु तया राम वसिष्ठस्तु महायशः । सृजस्वेति तदोवाच बलं परबलार्दनम् ॥ १७ ॥

"I am not abandoning you, O Śābalā, nor have you wronged me. Intoxicated with power, this very mighty king is taking you away. (10) My strength is not equal to his; nay, (being my honoured guest) the king is particularly strong today. The king (Viśwāmitra) is a Kṣatriya and the ruler of the earth to boot. (11) Here is his army, full one Akṣauhini strong, equipped with elephants, horses and chariots and crowded with the best of elephants. In that respect he is mightier (than us)." (12) Thus

addressed by Vasiṣṭha, Śābalā, who correctly understood the sense of others' speech, replied as follows, like a meek lady, to the Brahman seer of matchless splendour:—(13) "The wise declare the strength of a Kṣatriya as nought (as compared to that of a Brahman); Brahman are (decidedly) stronger (than the Kṣatriyas). The strength of a Brahman, O holy one, is spiritual and (as such) is superior to that of a Kṣatriya. (14) Your strength is immeasurable; though very powerful, Viśwāmitra is not stronger in

comparison with you. Your glory is unassailable. (15) Command you me, who, fostered (as I am) by your Brahmanical (spiritual) strength, O exceptionally glorious sage, shall put an end to the pride, strength and

endeavour of that wretch (of a Viśwāmitra)." (16) Urged as aforesaid by her, O Rāma, the illustrious Vasiṣṭha for his part forthwith said, "Create a force capable of destroying the enemy's army." (17)

तस्य तद् वचनं श्रुत्वा सुमिः सासृजत् तदा । तस्या हुम्भारवोत्सृष्टाः पङ्क्ताः शतशो नृप ॥ १८ ॥
 नाशयन्ति बलं सर्वं विश्वामित्रस्य पश्यतः । स राजा परमक्रुद्धः क्रोधविस्फारितेक्षणः ॥ १९ ॥
 पङ्क्तान् नाशयामास शस्त्रैरुच्चावचैरपि । विश्वामित्रादितान् दृष्ट्वा पङ्क्ताः शतशस्तदा ॥ २० ॥
 भूय एवासृजद् घोराञ्छकान् यवनमिश्रितान् । तैरासीत् संवृता भूमिः शकैर्यवनमिश्रितैः ॥ २१ ॥
 प्रभावद्विर्महावीर्यैर्हेमकिञ्जल्कसंनिभैः । तीक्ष्णासिपट्टिशधरैर्हेमवर्णाम्बरावृतैः ॥ २२ ॥
 निर्दग्धं तद्बलं सर्वं प्रदीप्तैरिव पावकैः ।
 ततोऽस्त्राणि महातेजा विश्वामित्रो मुमोच ह । तैस्ते यवनकाम्बोजा बर्बराश्चाकुलीकृताः ॥ २३ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुःपञ्चाशः सर्गः ॥ ५४ ॥

Hearing the aforesaid command of Sage Vasiṣṭha, the said wish-yielding cow forthwith produced a number of warriors. Created by her (very) bellow, O king, Pahlavas in their hundreds began to destroy the whole army under the (very) eye of Viśwāmitra. Highly enraged and with his eyes dilated through anger, King Viśwāmitra too made short work of the Pahlavas by means of his weapons of various kinds. Seeing the Pahlavas killed in their hundreds by Viśwāmitra, Śabalā immediately produced next the terrible Śakas, (who were) akin to the Yavanas. The land was flooded with these

brilliant and most powerful Śakas, that were akin to the Yavanas, resembled the filaments of the Champaka flowers in colour, carried sharp-edged swords and Paṭṭisās (a kind of spear) on their person and were clad in yellow. (18-22) The entire army of Viśwāmitra was consumed by them as by blazing fires. Thereupon, it is said, the highly glorious Viśwāmitra discharged (a number of) missiles; by them those Yavanas and Kāmbojas (another species of Mlechchhas) as well as the Barbaras (still another species of Mlechchhas) were thrown into confusion. (23)

Thus ends Canto Fifty-four in the Bāla-Kāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

His entire army having been exterminated by the warriors produced by Śabalā and his hundred sons reduced to ashes by the very roar of Vasiṣṭha even as they assailed him, Viśwāmitra retires to the Himalayas for austerities and, receiving a number of missiles from Lord Śiva, tries them on the inmates of Vasiṣṭha's hermitage; Vasiṣṭha meets him with a mere staff appropriate to a Brahman.

ततस्तानाकुलान् दृष्ट्वा विश्वामित्रास्त्रमोहितान् । वसिष्ठश्चोदयामास कामधुक् सृज योगतः ॥ १ ॥

were (in his hermitage) fled in their thousands from the various quarters. (23) The site of the hermitage of the mighty Vasiṣṭha turned desolate. In an hour or so it became noiseless and looked barren as it were in spite of Vasiṣṭha repeatedly calling out:—"Don't be afraid, I shall presently make short work of Viśwāmitra (the son of Gādhi) as the sun dispels a fog." (24-25) Saying so, the exceptionally glorious Vasiṣṭha, the foremost of

ascetics, then angrily addressed the following words to Viśwāmitra:—(26) "Since you have made havoc of my hermitage, fostered for long, and inasmuch as you are a wicked fool, you will cease to be (what you are)." (27) Saying so and hurriedly lifting a staff, which looked like another rod of Yama, Vasiṣṭha stood highly enraged like the smokeless fire raging at the time of universal destruction. (28)

Thus ends Canto Fifty-five in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

षट्पञ्चाशः सर्गः

Canto LVI

With his Brahmanical staff alone Vasiṣṭha renders ineffectual all the mystic missiles discharged by Viśwāmitra, whereupon the latter condemns military strength and makes up his mind to practise austerities with a view to attaining Brahmanhood.

एवमुक्तो वसिष्ठेन विश्वामित्रो महाबलः । आग्नेयमस्त्रमुद्दिश्य तिष्ठ तिष्ठेति चाब्रवीत् ॥ १ ॥
 ब्रह्मदण्डं समुद्यम्य कालदण्डमिवापरम् । वसिष्ठो भगवान् क्रोधादिदं वचनमब्रवीत् ॥ २ ॥
 क्षत्रबन्धो स्थितोऽस्म्येष यद् बलं तद् विदर्शय । नाशयाम्यद्य ते दर्पं शस्त्रस्य तव गाधिज ॥ ३ ॥
 क्व च ते क्षत्रियबलं क्व च ब्रह्मबलं महत् । पश्य ब्रह्मबलं दिव्यं मम क्षत्रियपांसन ॥ ४ ॥
 तस्यास्त्रं गाधिपुत्रस्य घोरमाग्नेयमुत्तमम् । ब्रह्मदण्डेन तच्छान्तमग्नेर्वैराग्येण इवाग्भसा ॥ ५ ॥
 वारुणं चैव रौद्रं च ऐन्द्रं पाशुपतं तथा । ऐपीकं चापि चिक्षेप कुपितो गाधिनन्दनः ॥ ६ ॥

Aiming a missile presided over by the god of fire, when challenged as aforesaid by Vasiṣṭha, the very mighty Viśwāmitra said, "Stay (awhile) ! Wait (a bit) !!!" (1) Steadily uplifting his Brahmanical staff, which looked like another rod of Yama, the almighty Vasiṣṭha angrily spoke as follows:—(2) "Here I stand, O unworthy Kṣatriya ! (Pray) exhibit whatever might you possess; I shall crush your pride as well as the pride of your weapon today, O son of Gādhi ! (3) Of what account is your martial strength when compared to the great power of a

Brahman ? Behold my divine Brahmanical power, O disgrace to the Kṣatriyas !" (4) That terrible and excellent missile presided over by the god of fire and hurled by the celebrated son of Gādhi was neutralized by the Brahmanical staff (of Vasiṣṭha) as the fury of a fire is counteracted by water. (5) The enraged son of Gādhi discharged a missile presided over by Varuṇa (the god of water) as well as another presided over by Rudra (the god of destruction), nay, a third presided over by Indra (the ruler of gods) and a fourth presided

over by Lord Śiva (the Protector of the Jiva, which has been likened to a beast

because of its bondage) as also the one made of a reed. (6)

मानवं मोहनं चैव गान्धर्वं स्वापनं तथा । जृम्भणं मादनं चैव संतापनविलापने ॥ ७ ॥
शोषणं दारणं चैव वज्रमस्त्रं सुदुर्जयम् । ब्रह्मपाशं कालपाशं वारुणं पाशमेव च ॥ ८ ॥
पिनाकमस्त्रं दयितं शुष्कार्द्रं अशनी तथा । दण्डास्त्रमथ पैशाचं क्रौञ्चमस्त्रं तथैव च ॥ ९ ॥
धर्मचक्रं कालचक्रं विष्णुचक्रं तथैव च । वायव्यं मथनं चैव अस्त्रं ह्यशिरस्तथा ॥ १० ॥
शक्तिद्वयं च चिक्षेप कङ्कालं मुसलं तथा । वैद्याधरं महास्त्रं च कालास्त्रमथ दारुणम् ॥ ११ ॥
त्रिशूलमस्त्रं घोरं च कापालमथ कङ्कणम् । एतान्यस्त्राणि चिक्षेप सर्वाणि रघुनन्दन ॥ १२ ॥
वसिष्ठे जपतां श्रेष्ठे तदद्भुतमिवाभवत् । तानि सर्वाणि दण्डेन ग्रसते ब्रह्मणः सुतः ॥ १३ ॥

He (then) hurled, O scion of Raghu, at Vasiṣṭha, the foremost of ascetics, all the following missiles—the one presided over by Swāyambhuva Manu, as also another possessing the virtue of stupefying the person aimed at, another presided over by Gandharvas, even so a missile inducing sleep, another that induces yawning, still another that inebriates the person against whom it is directed, as well as a couple of missiles that severally torment by heating and melt the object aimed at, still another that dries up (by sucking its moisture), as well as a missile that rends the object aimed at, a missile presided over by Indra's thunderbolt,—a missile which is so very difficult to prevail against,—a missile presided over by Brahmā's noose, another presided over by the noose of Kāla (the god of death), as well as a missile presided over by the noose of Varuṇa, the missile known by the name of Pināka, beloved of Lord Śiva, also the two (kinds of Indra's) thunderbolts,

dry as well as wet, a missile presided over by Yama (the god of punishment), another presided over by Piśāchas (fiends) as well as a missile presided over by Krauñcha (the name of a mountain), the missiles presided over by the discuses of Dharma (the god of virtue), Kāla (the Time-Spirit), as well as of Viṣṇu, as also a missile presided over by the wind-god, another that kills by churning, and the one presided over by Lord Hayagrīva (a manifestation of Lord Viṣṇu credited with the head of a horse), the two (kinds of) javelins, the missiles known by the names of Kañkāla and Musala, the great missile presided over by Vidyādhara (heavenly artistes) and then the terrible missile presided over by Kāla (the god of death), nay, the fearful missile (popularly) known as the trident and the missiles known by the names of Kapāla and Kañkaṇa. The wonder of it (however) was that Vasiṣṭha (a son of Brahmā) neutralized them all by means of his staff (alone). (7—13)

तेषु शान्तेषु ब्रह्मास्त्रं क्षितवान् गाधिनन्दनः । तदस्त्रमुद्यतं दृष्ट्वा देवाः सान्निपुरोगमाः ॥ १४ ॥
देवर्षयश्च सम्भ्रान्ता गन्धर्वाः समहोरगाः । त्रैलोक्यमासीत् संवस्तं ब्रह्मास्त्रे समुदीरिते ॥ १५ ॥
तदप्यस्त्रं महाघोरं ब्राह्मं ब्राह्मेण तेजसा । वसिष्ठो ग्रसते सर्वं ब्रह्मदण्डेन राघव ॥ १६ ॥
ब्रह्मास्त्रं ग्रसमानस्य वसिष्ठस्य महात्मनः । त्रैलोक्यमोहनं रौद्रं रूपमासीत् सुदारुणम् ॥ १७ ॥
रोमकूपेषु सर्वेषु वसिष्ठस्य महात्मनः । मरीच्य इव निष्पेतुरग्नेर्धूमाकुलार्चिषः ॥ १८ ॥
प्राज्वलद् ब्रह्मदण्डश्च वसिष्ठस्य करोद्यतः । विधूम इव कालाग्निर्यमदण्ड इवापरः ॥ १९ ॥

The aforesaid missiles having been rendered ineffectual, Viśwāmitra (son of Gādhi) discharged Brahmāstra (a missile presided over by Brahmā, the creator). The gods with the god of fire as their leader, the celestial sages and Gandharvas along with eminent Nāgas were struck with awe to see that missile ready (for being hurled). (Nay) all the three worlds were alarmed when the said missile presided over by Brahmā was fully discharged. (14-15) Vasiṣṭha however) neutralized even that exceptionally terrible Brahmāstra in its entirety (including all its limbs) by his Brahmanical staff combined with

the Brahmanical (spiritual) glory, O scion of Raghu ! (16) While the mighty Vasiṣṭha was consuming the Brahmāstra, he assumed a most violent and fierce aspect that stupefied all the three worlds. (17) From all the pores of skin of the high-souled Vasiṣṭha shot forth like (as many) rays tongues of fire enveloped in smoke (the smoke issuing from the extinguished Brahmāstra). (18) Even the Brahmanical staff raised in the hand of Vasiṣṭha blazed forth like the smokeless fire of universal destruction or like a second rod of Yama (the god of punishment). (19)

ततोऽस्तुवन् मुनिगणा वसिष्ठं जपतां वरम् । अमोघं ते बलं ब्रह्मंस्तेजो धारय तेजसा ॥ २० ॥
निवृत्तस्त्वया ब्रह्मन् विश्वामित्रो महाबलः । अमोघं ते बलं श्रेष्ठ लोकाः सन्तु गतव्यथाः ॥ २१ ॥
एवमुक्तो महातेजाः शमं चक्रे महाबलः । विश्वामित्रो विनिकृतो विनिःश्वस्येदमब्रवीत् ॥ २२ ॥
धिग् बलं धनियबलं ब्रह्मतेजोबलं बलम् । एकेन ब्रह्मदण्डेन सर्वास्त्राणि हतानि मे ॥ २३ ॥
तदेतत् प्रसमीक्ष्याहं प्रसन्नेन्द्रियमानसः । तपो महत् समास्थाय ये यद् वै ब्रह्मत्वकारणम् ॥ २४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षट्पञ्चाशः सर्गः ॥ ५६ ॥

Thereupon hosts of sages glorified (as follows) Vasiṣṭha, the foremost of ascetics:—"Unfailing is your might, O holy one ! Quench the fire (of your person as well as of the Brahmanical staff) by your own glory. (20) The very mighty Viśwāmitra has been tamed by you, O holy Brahman ! Your power knows no failure, O noblest soul ! Let the worlds be rid of their agony." (21) Prayed to in these words, the exceptionally glorious and mighty Vasiṣṭha regained his natural) calm; and, heaving a deep sigh,

the worsted Viśwāmitra spoke as follows:—(22) "Reproachful is the might of a Kṣatriya. The strength proceeding from the glory of a Brahman is (real) strength. All my missiles stand neutralized by a single Brahmanical staff." (23) Clearly perceiving this (superiority of Brahmanical glory), therefore, I shall with my senses and mind purified undertake severe austerities that will enable me to attain Brahmanhood (in this very life)." (24)

Thus ends Canto Fifty-six in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.



सप्तपञ्चाशः सर्गः

Canto LVII

Viśwāmitra embarks on a severe course of austerities with a view to attaining Brahmanhood. In the meantime King Triśanku of Ayodhya requests Vasiṣṭha to conduct for him a sacrifice which may enable him bodily to ascend to heaven and, on Vasiṣṭha declining to comply with his request, approaches his sons for the same purpose.

ततः संतप्तहृदयः स्मरन् निग्रहमात्मनः । विनिःश्वस्य विनिःश्वस्य कृतवैरो महात्मना ॥ १ ॥
 स दक्षिणां दिशं गत्वा महिष्या सह राघव । तताप परमं घोरं विश्वामित्रो महातपाः ॥ २ ॥
 फल्मूलाशनो दान्तश्चचार परमं तपः । अथास्य जज्ञिरे पुत्राः सत्यधर्मपरायणाः ॥ ३ ॥
 हविष्पन्दो मधुष्पन्दो दृढनेत्रो महारथः । पूर्णे वर्षसहस्रे तु ब्रह्मा लोकपितामहः ॥ ४ ॥
 अत्रवीन्मधुरं वाक्यं विश्वामित्रं तपोधनम् । जिता राजर्षिलोकास्ते तपसा कुशिकात्मज ॥ ५ ॥
 अनेन तपसा त्वां हि राजर्षिरिति विद्महे । एवमुक्त्वा महातेजा जगाम सह दैवतैः ॥ ६ ॥
 त्रिविष्टपं ब्रह्मलोकं लोकानां परमेश्वरः ।

Sighing deeply again and again, his heart being distressed at the thought of his discomfiture (at the hands of Vasiṣṭha), the celebrated Viśwāmitra, who had made enemies with an exalted soul (like Vasiṣṭha) then proceeded to the southern quarter with his principal queen and embarked as a great ascetic on (a course of) most severe austerities, O scion of Raghu ! (1-2) Living on fruits and roots (alone) and with his mind and senses (fully) controlled, he practised austerities of a high order. Immediately after his commencing the course of his austerities were born to him four sons devoted to truthfulness and virtue—Haviṣpanda, Madhuṣpanda, Dṛḍhanetra

and Mahāratha (by name). On the completion of a thousand years Brahmā (the progenitor of the universe) actually appeared and addressed the following sweet words to Viśwāmitra, who was rich in asceticism:—"The worlds attained to by royal sages have been won by you through askesis, O son of Kuśika (Gādhi) ! (3-5) Through this askesis we undoubtedly recognize you as a royal sage." Saying so, the exceptionally glorious Brahmā (the suzerain lord of all the worlds) returned along with the gods (that had accompanied him) to paradise (Indra's heaven) en route to Brahmāloka (the highest heaven, his own realm).

विश्वामित्रोऽपि तच्छ्रुत्वा हिया किञ्चिदबाहुमुखः ॥ ७ ॥
 दुःखेन मृताऽऽविष्टः समन्युरिदमब्रवीत् । तपश्च सुमहत् तप्तं राजर्षिरिति मां विदुः ॥ ८ ॥
 देवाः सर्षिगणाः सर्वे नास्ति मन्ये तपःफलम् । एवं निश्चित्य मनसा भूय एव महातपाः ॥ ९ ॥
 तपश्चचार धर्मात्मा काकुत्स्थ परमात्मवान् ।

Filled with great agony to hear the aforesaid compliment and with his face hung downward a bit through shame, Viśwāmitra too spoke (to himself) in

a mood of dejection as follows:—"Even though most severe austerities have been practised (by me), all the gods including the hosts of R̥sis recognize

me (only) as a royal sage (and not as a Brahman as desired by me). I (therefore) think that Brahmanhood is not the reward for my austerities (something more is required for attaining the status of a Brahman).' Having

concluded thus in his mind, the great ascetic (Viśwāmitra), whose mind was given to piety O scion of Kakutstha, and who was of great restraint, commenced his austerities anew.

एतस्मिन्नेव काले तु सत्यवादी जितेन्द्रियः ॥ १० ॥

त्रिशङ्कुरिति विख्यात इक्ष्वाकुकुलवर्धनः । तस्य बुद्धिः समुत्पन्ना यजेयमिति गगध ॥ ११ ॥
गच्छेयं स्वशरीरेण देवतानां परां गतिम् । वसिष्ठं स समाहूय कथयामास चिन्तितम् ॥ १२ ॥
अशक्यमिति चाप्युक्तो वसिष्ठेन महात्मना । प्रत्याख्यातो वसिष्ठेन स ययौ दक्षिणां दिशम् ॥ १३ ॥
ततस्तत्कर्मसिद्ध्यर्थं पुत्रांस्तस्य गतो नृपः । वसिष्ठो दीर्घतपस्तपो यत्र हि तेपिरे ॥ १४ ॥
त्रिशङ्कुस्तु महातेजाः शतं परमभास्वरम् । वसिष्ठपुत्रान् ददृशे तप्यमानान् मनस्विनः ॥ १५ ॥
सोऽभिगम्य महात्मानः सर्वानेव गुरोः सुतान् । अभिवाद्यानुपूर्वेण ह्रिया किञ्चिदवाङ्मुखः ॥ १६ ॥
अब्रवीत् स महात्मानः सर्वानेव कृताञ्जलिः ।

At this very time a king who heightened the glory of Ikṣvāku's race and was widely known by the name of Triśanku, nay, who (ever) spoke the truth and had (fully) controlled his senses, took it into his head, O scion of Raghu, to undertake a sacrifice and (thereby) ascend bodily to paradise (the highest realm of gods). Summoning Vasiṣṭha, he revealed his mind to him. (6-12) He was, however, told by the mighty Vasiṣṭha that it was not possible to conduct such a sacrifice. Repulsed by Vasiṣṭha, he proceeded to the southern quarter. (13) For the accomplishment of the said purpose the

king then sought Vasiṣṭha's sons at the place where they were actually leading an austere life, engaged as they were in a prolonged course of austerities. (14) The exceptionally glorious Triśanku beheld (from a distance) the hundred high-minded and supremely resplendent sons of Vasiṣṭha practising austerities. (15) Approaching and greeting in order of seniority all the high-souled sons of Vasiṣṭha (his family preceptor) with his face hung downward a bit through shame (on his having been repulsed by his preceptor), he submitted with joined palms to all those exalted souls (as follows):-

शरणं वः प्रपन्नोऽहं शरण्याञ्छरणं गतः ॥ १७ ॥

प्रत्याख्यातो हि भद्रं वो वसिष्ठेन महात्मना । यष्टुकामो महायज्ञं तदनुज्ञातुमर्हथ ॥ १८ ॥
गुरुपुत्रानहं सर्वान् नमस्कृत्य प्रसादये । शिरसा प्रणतो याचे ब्राह्मणांस्तपसि स्थितान् ॥ १९ ॥
ते मां भवन्तः सिद्ध्यर्थं याजयन्तु समाहिताः । सशरीरो यथाहं वै देवलोकमवाप्नुयाम् ॥ २० ॥
प्रत्याख्यातो वसिष्ठेन गतिमन्यां तपोधनाः । गुरुपुत्रानृते सर्वान् नाहं पश्यामि काञ्चन ॥ २१ ॥
इक्ष्वाकूणां हि सर्वेषां पुरोधाः परमा गतिः । तस्मादनन्तरं सर्वे भवन्तो दैवतं मम ॥ २२ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तपञ्चाशः सर्गः ॥ ५७ ॥

"Though resorted to by others as a protector, I have sought you as my refuge, capable as you are of affording protection to others. (16-17) May God bless you ! Though repulsed by the high-souled Vasiṣṭha (your father),

I am (still) desirous of performing a great sacrifice (with the object of bodily ascending to heaven). Be pleased (therefore) to grant me leave (to do so). (18) Saluting all my preceptor's sons I (hereby) seek your favour and,

fallen prostrate touching the ground with my head, I implore the Brahmans (in your person) devoted to austerities. (19) As such may you help me with a concentrated mind in performing a sacrifice for the accomplishment of my purpose so that I may attain to the realm of gods in my embodied

state. (20) Having been repulsed by Vasiṣṭha, O sages rich in asceticism, I do not find any resort other than you all, the sons of my preceptor. (21) The family priest (in the person of Vasiṣṭha) indeed has been the supreme resort to all the scions of Ikṣvāku. Next to him you all are a deity to me." (22)

Thus ends Canto Fifty-seven in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टपञ्चाशः सर्गः

Canto LVIII

Having been repulsed by Vasiṣṭha's sons as well, Triśanku gets ready to seek another priest, whereupon he is degraded by the curse of Vasiṣṭha's sons to the position of a Chaṇḍāla and approaches Viśwāmitra with the same request.

ततस्त्रिशङ्कोर्वचनं श्रुत्वा क्रोधसमन्वितम् । ऋषिपुत्रशतं राम राजानमिदमब्रवीत् ॥ १ ॥
 प्रत्याख्यातोऽसि दुर्मेधो गुरुणा सत्यवादिना । तं कथं समतिक्रम्य शाखान्तरमुपेयिवान् ॥ २ ॥
 इक्ष्वाकूणां हि सर्वेषां पुरोधाः परमा गतिः । न चातिक्रमितुं शक्यं वचनं सत्यवादिनः ॥ ३ ॥
 अशक्यमिति सोवाच वसिष्ठो भगवानृषिः । तं वयं वै समादर्तुं क्रतुं शक्ताः कथंचन ॥ ४ ॥
 बालिशस्त्वं नरश्रेष्ठ गम्यतां स्वपुरं पुनः । याजने भगवाञ्शक्तस्त्रैलोक्यस्यापि पार्थिव ॥ ५ ॥
 अवमानं कथं कर्तुं तस्य शक्यामहे वयम् । तेषां तद् वचनं श्रुत्वा क्रोधपर्याकुलाक्षरम् ॥ ६ ॥
 स राजा पुनरेवैतानिदं वचनमब्रवीत् । प्रत्याख्यातो भगवता गुरुपुत्रैस्तथैव हि ॥ ७ ॥
 अन्यां गतिं गमिष्यामि स्वस्ति वोऽस्तु तपोधनाः । ऋषिपुत्रास्तु तच्छ्रुत्वा वाक्यं घोरमभिसंहितम् ॥ ८ ॥
 शेषः परमसंकुद्धाश्चण्डालत्वं गमिष्यसि । इत्युक्त्वा ते महात्मानो विविशुः स्वं स्वमाश्रमम् ॥ ९ ॥

Filled with rage to hear the submission of Triśanku, O Rāma, the hundred sons of sage Vasiṣṭha forthwith replied to the king as follows:— (1) "When you have been repulsed by your preceptor (Sage Vasiṣṭha), who (always) speaks the truth, O foolish king, how have you sought another patron, ignoring him ? (2) The family priest (Sage Vasiṣṭha) has been the greatest support of all the scions of Ikṣvāku and the word of that veracious sage cannot be set aside (with impunity). (3) How can we really venture to conduct a sacrifice which the celebrated and almighty sage

Vasiṣṭha has declared as something which cannot be undertaken ? (4) You are (yet) puerile (of understanding), O jewel among men ! Return (therefore) to your capital. The supremely glorious Vasiṣṭha is even capable of conducting the sacrifices of all the three worlds, O ruler of the earth ! (5) How shall we be able to offer indignity to him (by embarking on a venture which has been declared by him as something which cannot be taken in hand) ?" Hearing the aforesaid admonition of Vasiṣṭha's sons, couched (as it was) in words full of anger, the said king (however) once more

made the following submission to them:—
 "I have actually been repulsed by the
 venerable Vasiṣṭha and even so by
 you, my preceptor's sons. I shall
 (accordingly) approach another patron.
 God bless you, O sages rich in askesis !"
 Highly enraged to hear the aforesaid
 submission, revealing as it did his

terrible design (of disregarding Vasiṣṭha
 and thereby courting disaster), Vasiṣṭha's
 sons for their part cursed him in the
 following words:—"You shall descend
 to the state of a Chaṇḍāla (an outcaste
 of the lowest grade) !" Saying so,
 those exalted souls retired each to his
 own hermitage. (6-9)

अथ रात्र्यां व्यतीतायां राजा चण्डालतां गतः । नीलवस्त्रधरो नीलः पुरुषो ध्वस्तमूर्धजः ॥ १० ॥
 चित्पिमात्याङ्गरागश्च आयसाभरणोऽभवत् । तं दृष्ट्वा मन्त्रिणः सर्वे त्यज्य चण्डालरूपिणम् ॥ ११ ॥
 प्राद्रवन् सहिता राम पौरा येऽस्यानुगामिनः । एको हि राजा काकुत्स्थ जगाम परमात्मवान् ॥ १२ ॥
 दह्यमानो दिवारात्रं विश्वामित्रं तपोधनम् । विश्वामित्रस्तु तं दृष्ट्वा राजानं विफलीकृतम् ॥ १३ ॥
 चण्डालरूपिणं राम मुनिः कारुण्यमागतः । कारुण्यात् स महातेजा वाक्यं परमधार्मिकः ॥ १४ ॥
 इदं जगाद भद्रं ते राजानं धीरदर्शनम् । किमागमनकार्यं ते राजपुत्र महाबल ॥ १५ ॥
 अयोध्याधिपते वीर शापाचण्डालतां गतः ।

As soon as the night passed the
 king was reduced to the state of a
 Chaṇḍāla. Turning black (in complexion),
 he found himself clad in black (the
 very yellow silk wrapped round his
 loins having turned black) and his
 long hair fallen off, the garland decking
 his person having turned into garlands
 of flowers grown in a crematorium and
 the cosmetics with which it was
 anointed into a coat of ashes from the
 same unholy place, and the (gold and
 be jewelled) ornaments (on his person)
 having turned into those of iron*. Seeing
 him changed into the form of a Chaṇḍāla,
 all his counsellors as well as the
 citizens that had followed him (to the
 hermitages of his preceptor's sons), O
 Rāma, ran away in a body deserting

him. Extremely self-possessed, though
 burning with agony day and night, O
 scion of Kakutṣtha, the king went all
 alone to Viśwāmitra, whose only wealth
 (now) was his asceticism. Viśwāmitra,
 who was (now) living as a hermit, O
 Rāma, was moved to pity at the very
 sight of the king, who had not only
 been frustrated but transformed into a
 Chaṇḍāla. Out of compassion the
 exceptionally glorious and supremely
 pious Viśwāmitra spoke to the king,
 who had assumed a frightful aspect,
 as follows:—"May all be well with
 you ! What is the object of your visit,
 O mighty prince, O valiant ruler of
 Ayodhya, reduced as you are to the
 state of a Chaṇḍāla through a
 curse p"

* This shows that the Varṇa or grade of society in which one is born cannot
 be altered by mere change of avocation as is now alleged by some modern critics. The
 change is brought about only by one's good or evil Karma or by the will of another
 powerful soul ordinarily in a future life but in exceptional circumstances even in one's current
 life as in the present case or in the case of Viśwāmitra as will be shown hereafter. It
 further shows that such a change transforms not only one's appearances but the very
 constituents of one's body. This was, however, clearly evidenced only at a time when the
 rules of Varṇāśrama were strictly followed and enforced by the ruling authority.

अथ तद्वाक्यमाकर्ण्य राजा चण्डालतां गतः ॥ १६ ॥

अब्रवीत् प्राञ्जलिर्वाक्यं वाक्यशो वाक्यकोविदम् । प्रत्याख्यातोऽस्मि गुरुणा गुरुपुत्रैस्तथैव च ॥ १७ ॥

अनवाप्यैव तं कामं मया प्रातो विपर्ययः । सशरीरो दिवं यायामिति मे सौम्यदर्शन ॥ १८ ॥

मया चेष्टं क्रतुशतं तच्च नावाप्यते फलम् । अनृतं नोक्तपूर्वं मे न च वश्ये कदाचन ॥ १९ ॥

कुच्छ्रेष्वपि गतः सौम्य क्षत्रधर्मेण ते शपे । यज्ञैर्वहुविधैरिष्टं प्रजा धर्मेण पालिताः ॥ २० ॥

गुरवश्च महात्मानः शीलवृत्तेन तोषिताः । धर्मे प्रयतमानस्य यज्ञं चाहर्तुमिच्छतः ॥ २१ ॥

परितोषं न गच्छन्ति गुरवो मुनिपुंगव । दैवमेव परं मन्ये पौरुषं तु निरर्थकम् ॥ २२ ॥

दैवेनाक्रम्यते सर्वं दैवं हि परमा गतिः ।

तस्य मे परमार्तस्य प्रसादमभिकाङ्क्षतः । कर्तुमर्हसि भद्रं ते दैवोपहतकर्मणः ॥ २३ ॥

नान्यां गतिं गमिष्यामि नान्यच्छरणमस्ति मे । दैवं पुरुषकारेण निवर्तयितुमर्हसि ॥ २४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टपञ्चाशः सर्गः ॥ ५८ ॥

Hearing the question of Viśwāmitra, the king, who knew the art of speaking, even though reduced to the state of a Chāṇḍāla, forthwith spoke as follows with joined palms to Viśwāmitra (who was a master of expression):—"I have been repulsed by my preceptor (Sage Vasiṣṭha) and even so by my preceptor's sons. (10-17) Even without attaining that object of my desire a contrary result has been met with by me. In fact a hundred sacrifices were intended to be performed by me in order that I might ascend bodily to heaven, O sage of pleasing aspect ! But neither is that consummation (in the shape of my being able to perform a hundred sacrifices) attained by me nor the reward (sought by me in the shape of my being translated to heaven). No untruth has (ever) been uttered by me in the past nor shall I ever tell a lie (in future) even when reduced to straits, O good sir ! I swear by my allegiance to the duties of a Kṣatriya. Worship has been offered (by me to God) through sacrificial

performances of various kinds and people have been governed with righteousness. (18-19) (Nay) the elders no less than exalted souls have been gratified through my good qualities and right conduct. My preceptors (however) did not derive satisfaction through me even though I strove hard in the cause of righteousness and sought to undertake a sacrifice (in order to be able to attain to heaven in my physical body), O jewel among sages ! I (therefore) reckon fate alone as supreme and personal effort as of no avail (when matched against fate). (20-22) Everything (else) is thrown into the background by fate. Indeed destiny is the highest refuge. Be pleased (therefore) to extend your grace to me, who eagerly long for it, sore afflicted as I am, (all) my effort having been counteracted by (an evil) destiny. May God bless you ! (23) I shall seek no other shelter ; (in fact) there is no other asylum for me. Be good enough to avert my (evil) destiny through personal effort." (24)

Thus ends Canto Fifty-eight in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.



एकोनषष्टितमः सर्गः

Canto LIX

Viśwāmitra assures Triśanku of his help, sends word to a number of sages, inviting them to conduct a sacrifice for Triśanku, and pronounces a curse on those who declined to come.

उक्तवाक्यं तु राजानं कृपया कुशिकात्मजः । अत्रवीन्मधुरं वाक्यं साक्षाच्चण्डालतां गतम् ॥ १ ॥
 इक्ष्वाको स्वागतं वत्स जानामि त्वां सुधार्मिकम् । शरणं ते प्रदास्यामि मा भैषीर्नृपपुंगव ॥ २ ॥
 अहमामन्त्रये सर्वान् महर्षीन् पुण्यकर्मणः । यज्ञसाह्यकरान् राजंस्ततो यक्ष्यसि निर्वृतः ॥ ३ ॥
 गुरुशापकृतं रूपं यदिदं त्वयि वर्तते । अनेन सह रूपेण सशरीरो गमिष्यसि ॥ ४ ॥
 हस्तप्राप्तमहं मन्ये स्वर्गं तव नराधिप । यस्त्वं कौशिकमागम्य शरण्यं शरणागतः ॥ ५ ॥
 एवमुक्त्वा महातेजाः पुत्रान् परमधार्मिकान् । व्यादिदेश महाप्राज्ञान् यज्ञसम्भारकारणात् ॥ ६ ॥
 सर्वांश्शिष्यान् समाहूय वाक्यमेतदुवाच ह । सर्वानृषीन् सवासिष्ठानानयध्वं समाज्ञया ॥ ७ ॥
 सशिष्यान् सुहृदश्चैव सत्विजः सुबहुश्रुतान् । यदन्यो वचनं ब्रूयान्मद्वाक्यबलचोदितः ॥ ८ ॥
 तत् सर्वमखिलेनोक्तं ममाख्येयमनादृतम् ।

Viśwāmitra (the son of Gādhi) kindly gave the following suave reply to the king (Triśanku), who had actually been reduced to the state of a Chāṇḍāla, when he had finished his say:—(1) "Welcome is your visit (to my hermitage), O scion of Ikṣwāku ! I know you to be exceedingly pious, my child ! I shall afford shelter to you; don't be afraid, O jewel among kings ! (2) I shall (presently) send word to all great Ṛṣis of virtuous deeds, who will help you in the performance of a sacrifice (intended to be undertaken by you), O king ! Then you will prosecute your sacrificial undertaking at ease. (3) You will bodily ascend to heaven in this (very) form, which now stands inflicted on you by the curse of your preceptor (in the form of his sons). (4) I consider heaven as (already) attained by you, O ruler of men, in

that having sought (the presence of) Viśwāmitra (son of Kuśika, i. e., myself), you have come for protection to one who is capable of affording shelter to those who need it." (5) Saying so, the exceptionally glorious Viśwāmitra commanded his supremely pious and highly intelligent sons to make preparations for a sacrifice. (6) Summoning all his dependents, so the tradition goes, he gave the following instructions (to them):—"Under my orders bring (here) all the Ṛṣis, including the sons of Vasiṣṭha, as well as their relations well-versed in a good many subjects, along with their pupils and priests capable of officiating at a sacrifice. If anyone who is summoned on the strength of my word or anyone else makes any disparaging observation, all those remarks should be reproduced to me in their entirety."

तस्य तद् वचनं श्रुत्वा दिशो जग्मुस्तदाज्ञया ॥ ९ ॥
 आजगमुरथ देशेभ्यः सर्वेभ्यो ब्रह्मवादिनः ।

ते च शिष्याः समागम्य मुनिं ज्वलिततेजसम् ॥ १० ॥

ऊचुश्च वचनं सर्वं सर्वेषां ब्रह्मवादिनाम् । श्रुत्वा ते वचनं सर्वे समायान्ति द्विजातयः ॥ ११ ॥
 सर्वदेशेषु चागच्छन् वर्जयित्वा महोदयम् । वासिष्ठं यच्छतं सर्वं क्रोधपर्याकुलाक्षरम् ॥ १२ ॥
 यदाह वचनं सर्वं शृणु त्वं मुनिपुंगव । शत्रियो याजको यस्य चण्डालस्य विशेषतः ॥ १३ ॥
 कथं सदसि भोक्तारो हविस्तस्य सुरर्षयः । ब्राह्मणा वा महात्मानो भुक्त्वा चाण्डालभोजनम् ॥ १४ ॥
 कथं स्वर्गं गमिष्यन्ति विश्वामित्रेण पालिताः । एतद् वचननैष्ठुर्यमूचुः संरक्तलोचनाः ॥ १५ ॥
 वासिष्ठा मुनिशार्दूल सर्वे सहमहोदयाः । तेषां तद् वचनं श्रुत्वा सर्वेषां मुनिपुंगवः ॥ १६ ॥
 क्रोधसंरक्तनयनः सरोषमिदमब्रवीत् ।

Hearing the aforesaid order of Viśwāmitra, his servants proceeded in various directions under his command. (7-9) In due course exponents of the Vedas began to pour from all lands. Nay, returning to Viśwāmitra (who was now living as a hermit) of flaming glory, all his dependents too repeated (to him) the remarks of all the exponents of the Vedas (whom they had approached). (The servants said,) "Hearing your call all (learned) Brahmans belonging to all lands are duly coming, while some have (already) arrived, barring (of course) Mahodaya and all the hundred sons of Vasiṣṭha. Hear you (now), O jewel among sages, all the observations they made in

an angry tone. How would gods, they said, partake of the offerings and how would Rṣis eat the remains of those offerings in the sacrificial assembly of a sacrificer whose sacrifice is being conducted by a Kṣatriya, much less of a Chāṇḍāla ? And how on eating the food offered by a Chāṇḍāla would the high-souled Brahmans patronized by Viśwāmitra attain to heaven (after death) ? Such harshness of language did all the sons of Vasiṣṭha along with Mahodaya use with bloodshot eyes. O tiger among sages !" Hearing the aforesaid comment of all those sages, Viśwāmitra (a jewel among ascetics) indignantly spoke as follows with eyes blood-red through anger:—

यद् दूषयन्त्यदुष्टं मां तप उग्रं समास्थितम् ॥ १७ ॥

भस्मीभूता दुरात्मानो भविष्यन्ति न संशयः । अद्य ते कालपाशेन नीता वैवस्वतश्चयम् ॥ १८ ॥
 सप्तजातिशतान्येव मृतपाः सम्भवन्तु ते । श्रमांसनियताहारा मुष्टिका नाम निर्घृणाः ॥ १९ ॥
 विकृताश्च विरूपाश्च लोकाननुचरन्तिवमान् । महोदयश्च दुर्बुद्धिर्मांमदूष्य ह्यदूषयत् ॥ २० ॥
 दूषितः सर्वलोकेषु निषादत्वं गमिष्यति । प्राणातिपातनिरतो निरनुक्रोशतां गतः ॥ २१ ॥
 दीर्घकालं मम क्रोधाद् दुर्गतिं वर्तयिष्यति ।
 एतावदुक्त्वा वचनं विश्वामित्रो महातपाः । विरराम महातेजा ऋषिमध्ये महामुनिः ॥ २२ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकोनषष्टितमः सर्गः ॥ ५९ ॥

"Since they speak ill of me, even though engaged in severe austerities and (as such) irreproachable, the evil-minded fellows will be reduced to ashes, and conveyed to the abode of Yama (son of the sun-god) this (very) day by the noose of Kāla (the god of death) : there is no doubt about it. (10-18) Let them be born for seven hundred successive births as ruthless

Mustikas (a sub-caste of the Chāṇḍālas, now known as Doms) who take away the shroud of dead bodies and feed as a rule on the flesh of dogs, and let them roam about these (terrestrial) regions following loathsome pursuits and misshapen in form. The misguided Mahodaya too, since he has spoken ill of me, though irreproachable, shall be condemned in all the lands and reduced to

the state of a Nisāda (an outcaste race born of a Brahman through a Śādra woman and), remaining engaged in destroying the lives of others and (thereby) acquiring a merciless disposition, shall drag a wretched

existence for a long time because of my wrath." Uttering this long curse in the midst of Ṛṣis (assembled for the sacrifice), the highly glorious and eminent sage and great ascetic Viśwāmitra ceased speaking. (19-22)

Thus ends Canto Fifty-nine in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्टितमः सर्गः

Canto LX

At the instance of Viśwāmitra the sages assembled at his hermitage commence a sacrifice; on the gods failing to appear at the sacrifice to accept the offerings, Viśwāmitra sends Trisanku bodily to heaven by dint of his own spiritual power, but the latter is expelled by Indra, on which Viśwāmitra stops him in the air and proceeds to create a new heaven and desists from his purpose only on the gods granting his desire.

तपोबलहताऽऽत्मा वासिष्ठान् समहोदयान् । ऋषिमध्ये महातेजा विश्वामित्रोऽभ्यभाषत ॥ १ ॥
 अयमिष्वाकुदायादर्क्षिशङ्कुरिति विश्रुतः । धर्मिष्ठश्च वदान्यश्च मां चैव शरणं गतः ॥ २ ॥
 स्वेनानेन शरीरेण देवलोकजिगीषया । यथायं स्वशरीरेण देवलोकं गमिष्यति ॥ ३ ॥
 तथा प्रवर्त्यतां यज्ञो भवद्भिश्च मया सह । विश्वामित्रवचः श्रुत्वा सर्व एव महर्षयः ॥ ४ ॥
 ऊचुः समेताः सहसा धर्मज्ञा धर्मसंहितम् । अयं कुशिकदायादो मुनिः परमकोपनः ॥ ५ ॥
 यदाह वचनं सम्यगेतत् कार्यं न संशयः । अग्निकल्पो हि भगवान् शापं दास्यति रोषतः ॥ ६ ॥
 तस्मात् प्रवर्त्यतां यज्ञः सशरीरो यथा दिवि । गच्छेद्विष्वाकुदायादो विश्वामित्रस्य तेजसा ॥ ७ ॥
 ततः प्रवर्त्यतां यज्ञः सर्वे समधितिष्ठत ।

Coming to know (by his yogic power) of Vasistha's sons having been ruined along with Mahodaya by dint of his spiritual power, the exceptionally glorious Viśwāmitra spoke (as follows) in the midst of the Ṛṣis (assembled at his hermitage) :— (1) "Here is a scion of Ikṣvāku, widely known by the name of Trisanku, who is not only exceedingly pious but generous also and has moreover sought me as his refuge with the desire of ascending to the

realm of gods in his own present form (of a Chanḍāla). A sacrifice may (kindly) be set on foot by you (collectively) along with me so that this prince may ascend to the region of gods in his own embodied state." Hearing the request of Viśwāmitra, all the great Ṛṣis (present in that assembly), who knew what is right, conferred and quickly made (to one another) the following observation, consistent with righteousness :— "This sage, Viśwāmitra

(the son of Kuśika), is exceedingly irascible. (2—5) The proposal that he has put forward must be duly carried out: there is no doubt about it: for the almighty sage, who is brilliant as fire, will pronounce a curse (upon us) through anger (if his desire is not accomplished).

(6) Therefore, let a sacrifice be set on foot so that Triśanku (a scion of Ikṣvāku) may bodily ascend to heaven by virtue of Viśwāmitra's spiritual energy. (7) Hence let a sacrifice be started and take up you all your (respective priestly) duties."

एवमुक्त्वा महर्षयः संजहुस्ताः क्रियास्तदा ॥ ८ ॥

याज्ञकश्च महातेजा विश्वामित्रोऽभवत् क्रतौ । ऋत्विजश्चानुपूर्व्येण मन्त्रवन्मन्त्रकोविदाः ॥ ९ ॥
चक्रुः सर्वाणि कर्माणि यथाकल्पं यथाविधि । ततः कालेन महता विश्वामित्रो महातपाः ॥ १० ॥
चकारावाहनं तत्र भागार्थं सर्वदेवताः । नाभ्यागमंस्तदा तत्र भागार्थं सर्वदेवताः ॥ ११ ॥
ततः कोपसमाविष्टो विश्वामित्रो महामुनिः । सुबमुद्यम्य मक्रोधस्त्रिशङ्कुमिदमब्रवीत् ॥ १२ ॥
पश्य मे तपसो वीर्यं स्वार्जितस्य नरेश्वर । एष त्वां स्वशरीरेण नयामि स्वर्गमोजसा ॥ १३ ॥
दुष्प्रापं स्वशरीरेण स्वर्गं गच्छ नरेश्वर । स्वार्जितं किञ्चिदप्यस्ति मया हि तपसः फलम् ॥ १४ ॥
राजस्त्वं तेजसा तस्य शरीरो दिवं ब्रज ।

Saying so, the great Rsis (assembled there) then duly took charge of their (respective priestly) functions. (8) In that sacrifice the highly glorious Viśwāmitra was the chief priest (Adhwaryu). The (other) priests too, who were (all) well-versed in sacred texts (recited at the time of pouring oblations into the sacred fire), did all their (allotted) duties in their order of sequence according to the procedure as laid down in Kalpa (the branch of knowledge which prescribes rules for ceremonial and sacrificial acts) and with the recitation of (relevant) Mantras. Then for a long time the great ascetic, Viśwāmitra, invoked the presence in that sacrifice of all the gods (entitled to a share in the offerings made during a sacrifice) to

take their (allotted) shares. (But) none of the gods appeared on that occasion in the aforesaid sacrifice to take their share. (9—11) Overwhelmed with anger, the eminent sage Viśwāmitra thereupon lifted up the sacrificial ladle (with which ghee is poured into the sacred fire) and, full of anger, addressed Triśanku as follows:—(12) "Behold the efficacy of the spiritual energy acquired by me with my own effort, O monarch ! I forthwith send you in your embodied state to heaven by virtue of my (spiritual) energy. (13) Ascend to heaven, which cannot be easily attained to in one's physical form, O ruler of men ! If any reward of my austerities has been earned by me at all, ascend you bodily to heaven by virtue of its glory, O monarch !"

उक्तवाक्ये मुनौ तस्मिन् शरीरो नरेश्वरः ॥ १५ ॥

दिवं जगाम काकुत्स्थ मुनीनां पश्यतां तदा । स्वर्गलोकं गतं दृष्ट्वा त्रिशङ्कुं पाक्वशासनः ॥ १६ ॥
महर्षयः सुरगणैरिदं वचनमब्रवीत् । त्रिशङ्को गच्छ भूयस्त्वं नासि स्वर्गकुलालयः ॥ १७ ॥
गुरुतापहतो मूढ पत भूमिमवाक्षिराः । एवमुक्तो महेन्द्रेण त्रिशङ्कुरपतत् पुनः ॥ १८ ॥
विक्रोशमानस्त्राहीति विश्वामित्रं तपोधनम् । तच्छ्रुत्वा वचनं तस्य क्रोशमानस्य कौशिकः ॥ १९ ॥
गोषमाहारयत् तीव्रं तिष्ठति तिष्ठेति चाब्रवीत् । ऋषिमध्ये स तेजस्वी प्रजापतिरिवापरः ॥ २० ॥
सृजन् दक्षिणमार्गस्थान् सप्तर्षीनपरान् पुनः । नक्षत्रवंशमपरमसृजन् क्रोधमूर्च्छितः ॥ २१ ॥

दक्षिणां दिशमास्थाय ऋषिमध्ये महायशाः । सृष्ट्वा नक्षत्रवंशं च क्रोधेन कलुषीकृतः ॥ २२ ॥
अन्यमिन्द्रं करिष्यामि लोको वा स्यादनिन्द्रकः । दैवतान्यपि स क्रोधात् स्रष्टुं समुपचक्रमे ॥ २३ ॥

No sooner had the aforesaid sage (Viśwāmitra) finished his utterance, the king (Triśanku) bodily rose to heaven, O scion of Kakutstha, while the sages stood looking on. Seeing Triśanku arrived in the heavenly region, Indra (the tamer of the demon Pāka) along with all the hosts of gods (attending on him) spoke as follows:—"Triśanku, return you (to earth) since no abode has been earned by you in paradise. (14-17) Doomed (as you are) by your preceptor's curse, O fool, fall headlong to the earth !" Commanded thus by the mighty Indra, Triśanku fell again crying out to Viśwāmitra, whose (only) wealth was his asceticism, as follows:—"Save me !" Hearing the aforesaid appeal of the crying Triśanku, Viśwāmitra (son of Kuśika)

grew wildly angry and said, "Stop ! Stop (where you are) !" Seated in the midst of Rṣis, stupefied with anger, that glorious sage, like another Brahmā (the creator of beings), evolved another group of seven constellations (corresponding to the Great Bear) coursing in the southern quarter, and (further) created a new galaxy of (twenty-seven) lunar mansions. (18-21) Nay, having created a (new) galaxy of lunar mansions in the southern quarter while remaining seated in the midst of Rṣis (assembled in his hermitage), excited with anger, he set about evolving in indignation (a hierarchy of) gods as well, saying to himself, "I shall create another Indra or else let my heaven remain without an Indra !" (22-23)

ततः परमसम्भ्रान्ताः सर्षिसंघाः सुरासुराः । विश्वामित्रं महात्मानमूचुः सानुनयं वचः ॥ २४ ॥
अयं राजा महाभाग गुरुशापपरिक्षतः । सशरीरो दिवं यातुं नार्हत्येव तपोधन ॥ २५ ॥
तेषां तद् वचनं श्रुत्वा देवानां मुनिपुंगवः । अब्रवीत् सुमहद् वाक्यं कौशिकः सर्वदेवताः ॥ २६ ॥
सशरीरस्य भद्रं वस्त्रिशङ्कोरस्य भूपतेः । आरोहणं प्रतिज्ञातं नानृतं कर्तुमुत्सहे ॥ २७ ॥
स्वर्गोऽस्तु सशरीरस्य त्रिशङ्कोरस्य शाश्वतः । नक्षत्राणि च सर्वाणि मामकानि ध्रुवाण्यय ॥ २८ ॥
यावत्लोका धरिष्यन्ति तिष्ठन्त्वेतानि सर्वशः । मत्कृतानि सुराः सर्वे तदनुज्ञातुमर्हथ ॥ २९ ॥

Greatly perturbed at that, the gods as well as the demons, including the hosts of Rṣis, addressed to the high-souled Viśwāmitra the following submission full of conciliatory expressions:—(24) "This monarch (Triśanku), O highly blessed soul, who stands divested of his (stock of) merits by the curse of his preceptor, does not at all deserve to ascend bodily to heaven, O sage rich in asceticism !" (25) Hearing the aforesaid submission of those gods, Viśwāmitra (son of Kuśika), a (veritable) jewel among hermits, gave the following noble

reply to all the gods:—(26) "A pledge has been given (by me) to this monarch, Triśanku, to help him ascend bodily to heaven. May prosperity attend on you ! I dare not go back upon it. (27) Let perpetual heavenly bliss be the lot of this Triśanku in his physical body and also let all the lunar mansions created by me be abiding. (28) (Nay) let all these (heavenly) bodies evolved by me endure as long as these worlds (of Brahmā's creation) shall exist. Be pleased you all to grant that." (29)

एवमुक्ताः सुराः सर्वे प्रत्यूचुर्मुनिपुंगवम् । एवं भवतु भद्रं ते तिष्ठन्त्वेतानि सर्वशः ॥ ३० ॥
गगने तान्यनैकानि वैश्वानरपथाद् बहिः । नक्षत्राणि मुनिश्रेष्ठ तेषु ज्योतिषु जाज्वलन् ॥ ३१ ॥

अवाक्षिरास्त्रिशङ्कुश्च तिष्ठत्वमरसंनिभः । अनुयास्यन्ति चैतानि ज्योतींषि नृपसत्तमम् ॥ ३२ ॥
 कृतार्थं कीर्तिमन्तं च स्वर्गलोकगतं यथा । विश्वामित्रस्तु धर्मात्मा सर्वदेवैरभिष्टुतः ॥ ३३ ॥
 ऋषिमध्ये महातेजा बाढमित्येव देवताः ।
 ततो देवा महात्मानो ऋषयश्च तपोधनाः । जग्मुर्यथागतं सर्वे यज्ञस्यान्ते नरोत्तम ॥ ३४ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बाढकाण्डे षष्ठितमः सर्गः ॥ ६० ॥

Requested thus, all the gods replied (as follows) to Viśwāmitra (a jewel among sages):—"Amen ! May all be well with you !! Let all these endure !!! (30) Let those many lunar mansions endure in the heavens beyond the orbit of the stellar sphere (as defined by standard works on astronomy), O jewel among sages ! And let Triśanku, happy as a god, remain suspended with his head downward, shining brightly in the midst of those stars. Nay, these stars will circumambulate Triśanku (the noblest among kings), who will be accomplished

of purpose and glorious like a denizen of the heavenly regions." Glorified by all the gods in the midst of the Ṛṣis (assembled there), the highly glorious Viśwāmitra too, whose mind is given to piety, merely said to the gods, "All right !" Then, at the end of the sacrifice (which was in the meantime concluded by replacing Triśanku by a representative and after the gods had partaken of the offerings), O jewel among men, all the gods as well as the high-souled Ṛṣis, whose (only) wealth was their asceticism, returned (even) as they had come. (31-34)

Thus ends Canto Sixty in the Bāla-Kāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकषष्टितमः सर्गः

Canto LXI

The animal to be sacrificed at the sacrificial performance of King Ambariṣa having been stolen away by Indra appearing in disguise, the arch-priest enjoined the king to secure a human beast as a substitute. Wandering in search of such a beast, Ambariṣa saw the sage Ṛchika at Bhṛngtunga and requested him to hand over his juvenile son in exchange for a hundred thousand cows. On the parents declining to part with their eldest and youngest sons, the middle one, Sunahśepa by name, voluntarily offered himself for being sold and the king returned with him to his capital.

विश्वामित्रो महातेजाः प्रस्थितान् धीक्ष्य तावृषीन् । अब्रवीन्नरशार्दूल सर्वैस्तान् वनवासिनः ॥ १ ॥
 महाबिघ्नः प्रवृत्तेऽयं दक्षिणामास्थितो दिशम् । दिशमन्यां प्रपत्स्यामस्तत्र तपस्यामहे तपः ॥ २ ॥

पश्चिमायां विशालायां पुष्करेषु महात्मनः । सुखं तपश्चरिष्यामः सुखं तद्धि तपोवनम् ॥ ३ ॥
 एवमुक्त्वा महातेजाः पुष्करेषु महामुनिः । तप उग्रं दुराधर्षं तेपे मूलफलाशनः ॥ ४ ॥
 एतस्मिन्नेव काले तु अयोध्याधिपतिर्महान् । अम्बरीष इति ख्यातो यष्टुं समुपचक्रमे ॥ ५ ॥
 तस्य वै यजमानस्य पशुमिन्द्रो जहार ह । प्रणष्टे तु पशौ विप्रो राजानमिदमब्रवीत् ॥ ६ ॥
 पशुरभ्याहृतो राजन् प्रणष्टस्तव दुर्नयात् । अरक्षितारं राजानं ध्वन्ति दोषा नरेश्वर ॥ ७ ॥
 प्रायश्चित्तं महद्भयेतन्नरं वा पुरुषर्षभ । आनयन् पशुं ग्रीध्रं यावत् कर्म प्रवर्तते ॥ ८ ॥

Perceiving the aforesaid Rsis, who dwelt in woods, about to depart, the highly glorious Viśwāmitra, O Rāma (a tiger among men), now spoke to them all (in the following words) :—
 (1) "This great impediment (in the shape of Triśanku) has come over the southern quarter. (Hence) we shall seek another quarter and practise askesis there. (2) We shall smoothly practise asceticism (in the woods) by the side of the Pushkar lakes in the extensive western region, O high-souled ones; for delightful is that forest meant for austerities." (3) Having spoken thus, the great sage (Viśwāmitra), who was highly glorious, began to practise severe asceticism, (which was) difficult to put down, living on roots and fruits (alone). (4) At this very time the great king of Ayodhya, known by the name of

Ambariṣa, for his part began to perform a (horse-) sacrifice. (5) Even while he was carrying on his sacrificial performance, Indra stole away the sacrificial animal: so it is said. The animal having mysteriously disappeared, the (arch-) priest (officiating at the sacrifice) addressed the following words to the king :— (6) "The sacrificial animal brought here, O king, has disappeared through your negligence. Sins (accruing from such negligence) destroy the king who fails to guard his sacrifice, O ruler of men ! (7) (Hunt out and) quickly bring (back), O jewel among men, the (lost) animal (or a human beast as a substitute) before the sacrifice (actually) commences* for such is the principal atonement† (prescribed by the scriptures) for the sin (incurred by you through the loss of the consecrated animal)." (8)

उपाध्यायवचः श्रुत्वा स राजा पुरुषर्षभः । अन्वियेष महानुद्धिः पशुं गोभिः सहस्रशः ॥ ९ ॥
 देशाञ्जनपदास्तांस्तान् नगराणि वनानि च । आश्रमाणि च पुण्यानि मार्गमाणो महीपतिः ॥ १० ॥
 स पुत्रसहितं तात सभार्यं रघुनन्दन । भृगुतुङ्गे समानीनमूचीकं संदर्श ह ॥ ११ ॥
 तमुवाच महातेजाः प्रणम्याभिप्रसाद्य च । महर्षिं तपसा दीप्तं राजर्षिरभितप्रभः ॥ १२ ॥
 पृष्ट्वा सर्वत्र कुशलमूचीकं तमिदं वचः ।

Hearing the injunction of the family priest, and taking with him thousands of cows (for being given in exchange on demand), that highly intelligent king, a (veritable) jewel among men, searched

for a human beast (to be sacrificed in place of the sacrificial horse). Carrying on his search (for the stolen horse as well as for a human substitute) through different principalities and

* The period intervening the release and the return of the sacrificial horse from its wanderings is considered to be a sort of respite when the sacrificial proceedings are held in abeyance.

† The compound word 'Prāyaścitta' is composed of two parts 'Prāyas' and 'Chitta', whose meaning is tersely given in the following Sanskrit half-verse :—

प्रायः पापं विजानीयाच्चित्तं तच्छोधनं स्मृतम् ।

"One should understand the word 'Prāyas' to mean 'sin', while 'Chitta' has been recognized as conveying the sense of its 'atonement'."

their subdivisions, cities, woodlands and holy hermitages, the aforesaid king, O dear Rāma (a scion of Raghu), saw at close quarters, on Mount Bhṛgutunga (a mountain-peak associated with Sage Bhṛgu, one of the nine mind-born sons of Brahmā), the sage Rchika sitting at ease with his sons and wife: so the tradition goes. (9-11) Bowing low to

him and (thereby) securing his goodwill and (also) inquiring after his all-round welfare, the highly glorious Ambariṣa (a royal sage), who was possessed of infinite splendour, addressed the following submission to that sage Rchika, aglow with spiritual energy acquired through askesis:—

गवां शतसहस्रेण विक्रीणीये सुतं यदि ॥ १३ ॥

पशोरथे महाभाग कृतकृत्योऽस्मि भार्गव । सर्वे परिगता देशा यज्ञियं न लभे पशुम् ॥ १४ ॥
 दातुमर्हसि मृत्येन सुतमेकमितो मम । एवमुक्तो महातेजा ऋचीकस्त्वब्रवीद् वचः ॥ १५ ॥
 नाहं ज्येष्ठं नरश्रेष्ठ विक्रीणीयां कथंचन । ऋचीकस्य वचः श्रुत्वा तेषां माता महात्मनाम् ॥ १६ ॥
 उवाच नरशार्दूलमम्बरीषमिदं वचः । अविक्रेयं सुतं ज्येष्ठं भगवानाह भार्गवः ॥ १७ ॥
 ममापि दयितं विद्धि कनिष्ठं शुनकं प्रभो । तस्मात् कनीयसं पुत्रं न दास्ये तव पार्थिव ॥ १८ ॥
 प्रायेण हि नरश्रेष्ठ ज्येष्ठाः पितृषु बल्लभाः । मातृणां च कनीयांस्तस्माद् रथ्ये कनीयसम् ॥ १९ ॥
 उक्तवाक्ये मुनौ तस्मिन् मुनिपत्न्यां तथैव च । शुनश्शेषः स्वयं राम मध्यमो वाक्यमब्रवीत् ॥ २० ॥
 पिता ज्येष्ठमविक्रेयं माता चाह कनीयसम् । विक्रेयं मध्यमं मन्ये राजपुत्र नयस्व माम् ॥ २१ ॥

"If for a lakh of cows you (agree to) sell one of your sons (in my favour) for being used as a sacrificial animal, O highly blessed one, I shall feel accomplished of purpose, O scion of Bhṛgu ! All territories have been ransacked (by me), but I have not (yet) recovered the sacrificial horse. (12-14) Be pleased (therefore) to deliver one of these sons to me for consideration." Requested thus (by the king), the highly glorious sage Rchika for his part spoke as follows:— (15) "I am not prepared to sell my eldest boy on any account, O jewel among men !" Hearing the answer of Rchika (her husband), the mother of those high-minded boys addressed the following words to Ambariṣa, a tiger among men:— "The venerable Rchika (a scion of Sage Bhṛgu) declares our eldest son as

unworthy of being sold. (16-17) Know Śunaka too, the youngest, to be my favourite, O lord ! Therefore, I shall not hand over my youngest son to you, O ruler of the earth ! (18) For, as a general rule, O jewel among men, eldest sons are the pets of their fathers; while the youngest are the darlings of their mothers. Hence I shall retain the youngest." (19) The sage having replied as above and his wife too having spoken even as she had done, O Rāma, Śunahṣepa, the middle one, uttered the following words of his own accord:— (20) "Father pronounces the eldest to be unfit for sale and mother speaks of the youngest as such. I (thereby) conclude the middle one (i. e., myself) to be worthy of being disposed of. Take me away (therefore), O king (a king's son yourself) !" (21)

अथ राजा महाबाहो वाक्यान्ते ब्रह्मवादिनः । हिरण्यस्य सुवर्णस्य कोटिभौ रत्नराशिभिः ॥ २२ ॥
 गवां शतसहस्रेण शुनश्शेषं नरेश्वरः । गृहीत्वा परमप्रीतो जगाम रघुनन्दन ॥ २३ ॥
 अम्बरीषस्तु राजर्षी रथमारोप्य सत्वरः । शुनश्शेषं महातेजा जगामाशु महायशाः ॥ २४ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बाह्यकाण्डे एकषष्टितमः सर्गः ॥ ६१ ॥

Taking Śunaḥśepa at once (with him) in exchange for tens of millions of silver and gold coins, heaps of precious stones and a lakh of cows at the end of the (aforesaid) utterance of the Brahman boy (who was an expositor of the Vedae), O mighty-armed Rāma (a scion of Raghu),

King Ambariṣa, a ruler of men, departed, highly pleased. (22-23) Quickly Placing Śunaḥśepa in his chariot, the exceedingly glorious and highly illustrious Ambariṣa, a royal sage, hurriedly left (for his capital). (24)

Thus ends Canto Sixty-one in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

On reaching Pushkar, while Ambariṣa is taking rest, Śunaḥśepa approaches Viśwāmitra, who was practising austerities there, and inquires of him a means of escaping death without meeting with the king's opposition, whereupon Viśwāmitra teaches him a prayer each for propitiating Indra and Lord Viṣṇu respectively, by reciting which the boy secures release from Ambariṣa's bondage and the latter gets the reward of the sacrifice without sacrificing him.

शुनश्शेषं नरश्रेष्ठ गृहीत्वा तु महायशाः । व्यश्रमत् पुष्करे राजा मध्याह्ने रघुनन्दन ॥ १ ॥
तस्य विश्रममाणस्य शुनश्शेषो महायशाः । पुष्करं ज्येष्ठमागम्य विश्वामित्रं ददर्श ह ॥ २ ॥
तप्यन्तमृषिभिः सार्धं मातुलं परमातुरः । विषण्णवदनो दीनस्तृणया च श्रमेण च ॥ ३ ॥
पपाताङ्के मुने राम वाक्यं चेदमुवाच ह । न मेऽस्ति माता न पिता ज्ञातयो बान्धवाः कुतः ॥ ४ ॥
ब्रातुर्मर्हसि मां सौम्य धर्मेण मुनिपुंगव । ब्राता त्वं हि नरश्रेष्ठ सर्वेषां त्वं हि भावनः ॥ ५ ॥
राजा च कृतकार्यः स्यादहं दीर्घायुरव्ययः । स्वर्गलोकमुपाशनीयां तपस्तप्त्वा ह्यनुत्तमम् ॥ ६ ॥
स मे नाथो ह्यनाथस्य भव भव्येन चेतसा । पितेव पुत्रं धर्मात्मन्ब्रातुर्मर्हसि किल्बिषात् ॥ ७ ॥

Taking Śunaḥśepa (with him), O jewel among men, the highly illustrious king (Ambariṣa) for his part rested at Pushkar at noon, O scion of Raghu ! (1) Making his way to the elder (main) Pushkar (there being two other lakes in the vicinity of the main lake, known as the middle and the younger Pushkar respectively), while the latter was tak-

ing rest, the highly renowned Śunaḥśepa, so the tradition goes, saw his maternal uncle*, Viśwāmitra, practising austerities with (other) sages, Nay, pulling a long face and looking miserable from thirst (or desire to live) and fatigue, the boy, who was sore afflicted, sank into the sage's lap, O Rāma, and spoke as follows, so it is said:—"There is no mother nor

* It has already been mentioned in verse 7 of Canto XXXIV that Viśwāmitra had a sister, Satyavati by name, who was given in marriage to Rbhika. It was of this Satyavati that Śunaḥśepa was presumably born.

father to me; how (then) could there be (any) kinsmen or relations ? (2-4) Be pleased to deliver me, O gentle sir, in the name of piety, O jewel among sages; for you are the redeemer of all as well as their benefactor. (5) (Pray) so arrange that the king (Ambariṣa) may realize his object (in the shape of a reward of his projected sacrifice), while I may be

saved from death and, attaining a long life and practising austerities, ascend to the celestial plane, the highest of all (the three worlds). (6) With a cheerful mind indeed be you, celebrated as you are, a protector to me, a forlorn child. You ought to protect me, O pious soul, against adversity born of sin, (even) as a father protects his son." (7)

तस्य तद् वचनं श्रुत्वा विश्वामित्रो महातपाः । सान्त्वयित्वा बहुविधं पुत्रानिदमुवाच ह ॥ ८ ॥
 यत्कृते पितरः पुत्राञ्जनयन्ति शुभार्थिनः । परलोकहितार्थाय तस्य कालोऽयमागतः ॥ ९ ॥
 अयं मुनिमुतो बालो मत्तः शरणमिच्छति । अस्य जीवितमात्रेण प्रियं कुरुत पुत्रकाः ॥ १० ॥
 सर्वे सुकृतकर्माणः सर्वे धर्मपरायणाः । पशुभूता नरेन्द्रस्य तृप्तिमग्नेः प्रयच्छत ॥ ११ ॥
 नाथवांश्च शुनश्शेपो यज्ञश्चाविध्नतो भवेत् । देवतास्तर्पिताश्च स्युर्मम चापि कृतं वचः ॥ १२ ॥
 मुनेस्तद् वचनं श्रुत्वा मधुच्छन्दादयः सुताः । साभिमानं नरश्रेष्ठ सलिलमिदमब्रुवन् ॥ १३ ॥
 कथमात्मसुतान् हित्वा त्रायसेऽन्यसुतं विभो । अकार्यमिव पश्यामः श्वमांसमिव भोजने ॥ १४ ॥
 तेषां तद् वचनं श्रुत्वा पुत्राणां मुनिपुंगवः । क्रोधसंरक्तनयनो व्याहर्तुमुपचक्रमे ॥ १५ ॥

Hearing the aforesaid prayer of Śunaṣṣepa and consoling him in many ways, the great ascetic, Viśwāmitra, spoke to his (own) sons as follows, so it is said:—(8) "The time has just come for ensuring our good in the other world, for which fathers desirous of blessings beget sons. (9) This son of a hermit, who is (yet) a child, seeks deliverance through me. Do him a good turn, my dear sons, by merely parting with your own life. (10) You are all engaged in virtuous acts and are all devoted to duty. Taking the place of a victim at the sacrificial performance of the king (Ambariṣa), afford satisfaction to the god of fire. (11) (In this way) not only will Śunaṣṣepa find a protector (in us and secure deliverance from death)

but the sacrifice (of Ambariṣa) will also be completed without (any let or) hindrance. Nay, the gods will have been propitiated and my pledge (of security given to him) redeemed." (12) Hearing the aforesaid exhortation of Viśwāmitra, O jewel among men, his sons, of whom Madhuchchhandā was the eldest, proudly and lightly replied as follows:—(13) "How is it that you (proceed to) save another's son, parting with your own sons, O almighty sage ? We reckon this (attempt of yours) to be almost (as) sacrilegious as including the flesh of a dog in one's dish." (14) Hearing the aforesaid comment of his above-named sons, Viśwāmitra (a jewel among sages) proceeded to curse them (as follows), his eyes bloodshot through anger:—(15)

निस्साध्वसमिदं प्रोक्तं धर्मादपि विगर्हितम् । अतिक्रम्य तु मद्वाक्यं दारुणं रोमहर्षणम् ॥ १६ ॥
 श्वमांसभोजिनः सर्वे वासिष्ठा इव जातिषु । पूर्णे वर्षसहस्रं तु पृथिव्यामनुवत्स्यथ ॥ १७ ॥
 कृत्वा शापसमायुक्तान् पुत्रान् मुनिवरस्तदा । शुनश्शेपमुवाचार्तं कृत्वा रक्षां निरामयाम् ॥ १८ ॥
 पवित्रपाशैराबद्धो रक्तमात्यानुलेपनः । वैष्णवं यूपमासाद्य वाग्भिरग्निमुदाहर ॥ १९ ॥
 इमे च गाथे द्वे दिव्ये गायेथा मुनिपुत्रक । अम्बरीषस्य यज्ञेऽस्मिस्ततः सिद्धिमवाप्स्यसि ॥ २० ॥

"This reply, given by you disregarding my exhortation, is intrepid, (nay) divorced from piety, sharp and shocking too. (16) Like the sons of Vasistha, therefore, you shall be born on earth among the low-born classes (such as the Chaṇḍālas and Muṣṭikas) and, living on the flesh of dogs, drag your (wretched) existence for full thousand years." (17) Having subjected his sons to a curse (as aforesaid), Viśwāmitra (the foremost of hermits) then spoke to the wretched Śunaḥśepa (as follows), ensuring protection free from disease to him (by means of mystic spells) :— (18) "Scrambling to the sacrificial post sacred to Lord Viṣṇu, when you have

been bound with cords of Darbha grass and adorned with a wreath of crimson flowers and bedaubed with red sandal-paste (for being offered as a victim at the sacrificial performance of King Ambariṣa), glorify (through the sacred fire) Indra and Lord Viṣṇu by means of praises (addressed to them) and (then) you would do well to chant the two excellent psalms (invoking the two aforementioned deities) which I am presently going to teach you, O dear son of Sage Rchika ! Thereby you will attain your object (in the shape of deliverance from death) at the projected sacrificial performance of King Ambariṣa." (19-20)

द्युनश्शेषो गृहीत्वा ते द्वे गाथे सुसमाहितः । त्वरया राजसिंहं तमम्बरीषमुवाच ह ॥ २१ ॥
 राजसिंहं महाबुद्धे शीघ्रं गच्छावहे वयम् । निर्वर्तयस्व राजेन्द्र दीक्षां च समुदाहर ॥ २२ ॥
 तद् वाक्यमृषिपुत्रस्य श्रुत्वा हर्षसमन्वितः । जगाम नृपतिः शीघ्रं यज्ञवाटमतन्द्रितः ॥ २३ ॥
 सदस्यानुमते राजा पवित्रकृतलक्षणम् । पशुं रक्ताम्बरं कृत्वा यूपे तं समबन्धयत् ॥ २४ ॥
 स बद्धो वाग्भिरग्न्याभिरभितुष्टाव वै सुरौ । इन्द्रमिन्द्रानुजं चैव यथावन्मुनिपुत्रकः ॥ २५ ॥
 ततः प्रीतः सहस्राक्षो रहस्यस्तुतितोषितः । दीर्घमायुस्तदा प्रादाच्छुनश्शेषाय वासवः ॥ २६ ॥
 स च राजा नरश्रेष्ठ यज्ञस्य च समाप्तवान् । फलं बहुगुणं राम सहस्राक्षप्रसादजम् ॥ २७ ॥
 विश्वामित्रोऽपि धर्मात्मा भूयस्तेपे महातपाः । पुष्करेषु नरश्रेष्ठ दशवर्षशतानि च ॥ २८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकान्ये बालकाण्डे द्विषष्टितमः सर्गः ॥ ६२ ॥

Learning the aforementioned couple of psalms (as taught by Viśwāmitra) with a fully concentrated mind, Śunaḥśepa hastily spoke to the said King Ambariṣa, a lion among kings, as follows :— (21) "O highly intelligent monarch, O lion among kings, let us both quickly proceed (to our destination). Go through (the ceremony of) consecration (for the sacrifice), O king of kings, and conclude the sacrifice (without any hitch or rub)." (22) Filled with joy to hear the aforesaid request of the sage's son (Śunaḥśepa), the king (Ambariṣa) quickly reached the sacrificial enclosure, shaking off all lethargy. (23) Having bound Śunaḥśepa (the sacrificial victim) with a cord of

Darbha grass and (thereby) providing him with the distinctive mark of a victim and dressing him in a red attire, the king, who acted upon the advice of the superintending priest, firmly tied him to the sacrificial post. (24) While remaining bound, the young hermit boy duly glorified indeed the two divinities, Indra and his younger brother (Lord Viṣṇu, manifested as the divine Dwarf) by means of excellent hymns. (25) Propitiated through the mystic psalms and filled with delight, Indra, the thousand-eyed divinity, thereupon granted (the boon of) a long life to Śunaḥśepa that (very) moment. (26) Nay, the said king (Ambariṣa*) too, O jewel among men, duly attained, O

* According to Govindaraja, an esteemed commentator of the Rāmāyana, Ambariṣa is no other than King Hariśchandra, of whom a similar story is told in the Bahvṛcha-Brāhmaṇa.

Rāma, the manifold fruit of the sacrifice, yielded by the grace of Indra. (27) The great ascetic, Viśwāmitra, too, who is piety incarnate, began his austerities

anew in the vicinity of the three lakes going by the name of Pushkar for another thousand years, O jewel among men ! (28)

Thus ends Canto Sixty-two in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिषष्टितमः सर्गः

Canto LXIII

Brahmā pays a visit to Viśwāmitra at Pushkar and rewards him with the status of a Ṛṣi (seer). There he feels enamoured of Menakā, a celestial nymph deputed by Indra, and enjoys life with her for ten years. At last he realizes his folly and retires to the Himalayas, where he renews his austerities and is rewarded with the status of a Maharṣi by Brahmā. Still dissatisfied, he prosecutes his austerities with renewed vigour.

पूर्णे वर्षसहस्रे तु व्रतस्नातं महासुनिम् । अभ्यगच्छन् सुराः सर्वे तपःफलचिकीर्षवः ॥ १ ॥
अब्रवीत् सुमहातेजा ब्रह्मा सुरुचिरं वचः । ऋषिस्त्वमसि भद्रं ते स्वार्जितैः कर्मभिः शुभैः ॥ २ ॥
तमेवमुक्त्वा देवेशस्त्रिदिवं पुनरभ्यगात् । विश्वामित्रो महातेजा भूयस्तेपे महत् तपः ॥ ३ ॥
ततः कालेन महता मेनका परमाप्सराः । पुष्करेषु नरश्रेष्ठ स्नातुं समुपचक्रमे ॥ ४ ॥
तां ददर्श महातेजा मेनकां कुशिकात्मजः । रूपेणाप्रतिमां तत्र विद्युतं जलदे यथा ॥ ५ ॥
कंदर्पदर्पवद्गो मुनिस्तामिदमब्रवीत् । अप्सरः स्वागतं तेऽस्तु वस चेह ममाश्रमे ॥ ६ ॥
अनुगृहीष्व भद्रं ते मदनेन विमोहितम् ।

At the end of full one thousand years all the gods (headed by Brahmā, the creator) for their part, keen as they were to bestow (on the sage) the fruit of his austerities, personally called on Viśwāmitra (the eminent sage), who had (just) finished his ablutions marking the conclusion of a sacred vow. (1) The exceptionally glorious Brahmā addressed to him the following most pleasing words:—"May good betide you ! You have (now) become a Ṛṣi (pure and simple, while you were till now only a royal sage) by virtue of pious acts (in the shape of austerities) performed by your own self." (1-2) Speaking to him thus, Brahmā, (the suzerain lord of the gods)

returned to (the highest) heaven (his own realm); while Viśwāmitra, the great ascetic, embarked once more on a course of severe austerities. (3) Then after a long time (one day) Menakā, a celestial nymph of the highest order, came to bathe in the (three) lakes going by the name of Pushkar, O jewel among men ! (4) The highly glorious Viśwāmitra (son of Kuśika) beheld in the water (of one of the aforesaid lakes) the celebrated Menakā, matchless in beauty, shining like a streak of lightning in a cloud. (5) Succumbing to the passion of love, the sage (Viśwāmitra) spoke to her in the following words:—"My welcome to you, O celestial nymph !

Nay, dwell in this hermitage of mine.
(6) May prosperity attend on you ! Be

gracious to me, infatuated as I am
through love."

इत्युक्ता सा वरारोहा तत्र वासमथाकरोत् ॥ ७ ॥

तपसो हि महाविघ्नो विश्वामित्रमुपागमत् । तस्यां वसन्त्यां वर्षाणि पञ्च पञ्च च राघव ॥ ८ ॥
विश्वामित्राश्रमे सौम्ये सुखेन व्यतिचक्रमुः । अथ काले गते तस्मिन् विश्वामित्रो महामुनिः ॥ ९ ॥
सत्रीड इव संवृत्तश्चिन्ताशोकपरायणः । बुद्धिर्मुनेः समुत्पन्ना सामर्था रघुनन्दन ॥ १० ॥
सर्वे सुराणां कर्मैतत् तपोऽपहरणं महत् । अहोरात्रापदेशेन गताः संवत्सरा दश ॥ ११ ॥
काममोहाभिभूतस्य विघ्नोऽयं प्रत्युपस्थितः । स निःश्वसन् मुनिवरः पश्चात्तापेन दुःखितः ॥ १२ ॥
भीतामप्सरसं दृष्ट्वा वेपन्तीं प्राञ्जलिं स्थिताम् । मेनकां मधुरैर्वान्यैर्विसृज्य कुशिकात्मजः ॥ १३ ॥
उत्तरं पर्वतं राम विश्वामित्रो जगाम ह ।

Requested thus, the aforesaid belle forthwith took up her abode in that hermitage. (7) Indeed (in the form of this nymph) a great obstacle in the way of his austerities presented itself before Viśwāmitra. Twice five years were spent happily by her while living in that pleasant hermitage of Viśwāmitra, O Rāma ! So much time having rolled by (unperceived), the great sage Viśwāmitra felt ashamed as it were and fell a prey to anxiety and grief. The revelation dawned on him, with a feeling of indignation, O scion of Raghu, that all that, which was a deep-laid design to rob him of the spiritual energy stored by him through askesis,

was the work of the gods. (He said to himself,) "Ten (long) years have rolled by me as though it were a day and night, overwhelmed as I was by infatuation born of concupiscence. This is (nothing but) an obstacle come in my way !" Sighing deeply (with this thought) the said Viśwāmitra (the foremost of sages) felt distressed through remorse. (8—12) Seeing the celestial nymph Menakā standing (before him) with joined palms, trembling with fear, and dismissing her with sweet expressions, O Rāma, Viśwāmitra, son of Kuśika, proceeded to the northern mountain (the Himalayas) : so the tradition goes.

स कृत्वा नैष्ठिकीं बुद्धिं जेतुकामो महायशः ॥ १४ ॥

कौशिकीतीरमासाद्य तपस्तेपे दुरासदम् । तस्य वर्षसहस्राणि घोरं तप उपासतः ॥ १५ ॥
उत्तरे पर्वते राम देवतानामभूद् भयम् । आमन्त्रयन् समागम्य सर्वे सर्षिगणाः सुराः ॥ १६ ॥
महर्षिशब्दं लभतां साध्वयं कुशिकात्मजः । देवतानां वचः श्रुत्वा सर्वलोकपितामहः ॥ १७ ॥
अब्रवीन्मधुरं वाक्यं विश्वामित्रं तपोधनम् । महर्षे स्वागतं वत्स तपसोग्रेण तोषितः ॥ १८ ॥
महत्त्वमृषिमुख्यत्वं ददामि तव कौशिक । ब्रह्मणस्तु वचः श्रुत्वा विश्वामित्रस्तपोधनः ॥ १९ ॥
प्राञ्जलिः प्रणतो भूत्वा प्रत्युवाच पितामहम् ।

Making a (firm) resolve to observe lifelong celibacy with intent to conquer passion, and reaching the bank of the Kauśiki*, Viśwāmitra (the highly illustrious sage) practised austerities

which were hard to accomplish (for others). Fear entered the mind of gods when they saw Viśwāmitra practising terrible austerities on the northern mountain for thousands

* A referencee is invited once more in this connection to verses 7-8 of Canto XXXIV, in which it has already been shown how the elder sister of Viśwāmitra, having followed her deceased husband to heaven, further, turned into a river and still flows under the name of Kauśiki (the modern Kosi) in Bihar.

of years (past). Approaching Brahmā, all the gods accompanied by hosts of Ṛṣis, prayed (to him as follows):—(13—16) "May yonder Viśwāmitra (son of Kuśika) deservedly receive the title of Maharṣi (an eminent seer)." Hearing the intercession of the gods, Brahmā (the progenitor of the entire creation) addressed the following sweet words to Viśwāmitra, whose (only) wealth was his asceticism:—

"Hail, O eminent seer ! Pleased with your severe austerities, O dear child, (I hereby) confer on you the distinction in the shape of the foremost rank among Ṛṣis, O son of Kuśika !" Hearing the boon of Brahmā, Viśwāmitra, however, whose only wealth was his asceticism, replied to Brahmā (the progenitor of the entire creation) with joined palms (as follows), bending low (with humility):—

ब्रह्मर्षिशब्दमतुलं स्वार्जितैः कर्मभिः शुभैः ॥ २० ॥

यदि मे भगवानाह ततोऽहं विजितेन्द्रियः । तमुवाच ततो ब्रह्मा न तावत् त्वं जितेन्द्रियः ॥ २१ ॥
यतस्व मुनिशार्दूल इत्युक्त्वा त्रिदिवं गतः । विप्रस्थितेषु देवेषु विश्वामित्रो महामुनिः ॥ २२ ॥
ऊर्ध्वबाहुर्निरालम्बो वायुभक्षस्तपश्चरन् । धर्मे पञ्चतपा भूत्वा वर्षास्वाकाशसंश्रयः ॥ २३ ॥
शिशिरे सलिलेशायी रात्र्यहानि तपोधनः । एवं वर्षसहस्रं हि तपो घोरमुपागमत् ॥ २४ ॥
तस्मिन् संतप्यमाने तु विश्वामित्रे महामुनौ । संतापः सुमहानासीत् सुराणां वासवस्य च ॥ २५ ॥
रम्भामप्सरसं शक्रः सर्वैः सह मरुद्गणैः । उवाचात्महितं वाक्यमहितं कौशिकस्य च ॥ २६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रिषष्टितमः सर्गः ॥ ६३ ॥

"If Your Holiness used for me the epithet 'Brahmarṣi' (a Brahman seer), which has no equal (in my eyes), as earned through pious acts performed by myself, then (only) I should consider myself as having thoroughly conquered my senses." Thereupon Brahmā replied to him, "You have not been able to conquer your senses. (17—21) Strive (further), O tiger among sages !" Saying so, he rose to (the highest) heaven (Brahmaloka). On the gods having dispersed, the eminent sage Viśwāmitra resumed his austerities standing with his arms lifted upwards, living on air (alone) and remaining without any abode. (Nay) the ascetic (whose only wealth was his asceticism)

remained seated in the midst of four fires (one in each quarter) and the sun (as the fifth overhead) in summer, in open air during the rains and standing in water for days and nights during the winter. In this way indeed he practised terrible austerities for a thousand years. (22—24) While the great sage Viśwāmitra was duly practising austerities (as aforesaid), deep anguish indeed seized the mind of the gods as well as of Indra. (25) Indra along with all the hosts of gods (called and) addressed to the celestial nymph Rambhā the following request, which was in his own interest, and prejudicial to Viśwāmitra (the son of Kuśika):—(26)

Thus ends Canto Sixty-three in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

Petrifying by means of a curse Rambhā, the celestial nymph sent by Indra to wean him from his austerities, Viśwāmitra resolves upon a further course of austerities.

सुरकार्यमिदं रम्भे कर्तव्यं सुमहत् त्वया । लोभनं कौशिकस्येह काममोहसमन्वितम् ॥ १ ॥

तथोक्ता साप्सरा राम सहस्राक्षेण धीमता । व्रीडिता प्राञ्जलिर्वाक्यं प्रत्युवाच सुरेश्वरम् ॥ २ ॥
 अयं सुरपते घोरो विश्वामित्रो महामुनिः । क्रोधमुत्सृक्ष्यते घोरं मयि देव न संशयः ॥ ३ ॥
 ततो हि मे भयं देव प्रसादं कर्तुमर्हसि । एवमुक्तस्तथा राम सभयं भीतया तदा ॥ ४ ॥
 तामुवाच सहस्राक्षो वेपमानां कृताञ्जलिम् । मा भैषी रम्भे भद्रं ते कुरुष्व मम शासनम् ॥ ५ ॥
 कोकिलो हृदयग्राही माधवे रुचिरद्रुमे । अहं कंदर्पसहितः स्थास्यामि तव पार्श्वतः ॥ ६ ॥
 त्वं हि रूपं बहुगुणं कृत्वा परमभास्वरम् । तमृषिं कौशिकं भद्रे भेदयस्व तपस्विनम् ॥ ७ ॥

"This very great errand of the gods in the shape of beguiling Viśwāmitra conjointly with infatuating him by rousing his passion has to be done by you at this juncture." (1) Feeling abashed when told thus by the sagacious Indra (the thousand-eyed god), O Rāma, the aforesaid celestial nymph gave the following reply with joined palms to the ruler of gods:—(2) "This hot-tempered and eminent sage, Viśwāmitra, will pronounce a terrible curse on me, my lord; there is no doubt (about it), O ruler of gods ! (3) Since (great) fear on this score lurks in my mind, be pleased to take pity on (and excuse) me, my lord !" Requested thus with a mind full of fear by the frightened nymph on

that occasion, O Rāma, Indra (the thousand-eyed god) spoke (as follows) to her, who stood trembling (before him) with joined palms:—"Do not be afraid, Rambhā; may all be well with you ! (Please) do my bidding. (4-5) Accompanied by the god of love, I (too) shall remain by your side in the form of a cuckoo, that captivates the heart (by its enthralling notes) in the vernal season when the trees assume a delightful appearance (with their green foliage and fragrant blossoms). (6) Wearing an exceedingly smart appearance full of manifold charms, do divert the mind of the celebrated sage Viśwāmitra (son of Kuśika), who is given to austerities, O good lady !" (7)

सा श्रुत्वा वचनं तस्य कृत्वा रूपमनुत्तमम् । लोभयामास ललिता विश्वामित्रं शुचिस्मिता ॥ ८ ॥
 कोकिलस्य तु शुश्राव वल्गु व्याहरतः स्वनम् । सम्प्रहृष्टेन मनसा स चैनामन्ववैक्षत ॥ ९ ॥
 अथ तस्य च शब्देन गीतेनाप्रतिमेन च । दर्शनेन च रम्भाया मुनिः संदेहमागतः ॥ १० ॥
 सहस्राक्षस्य तत् सर्वं विज्ञाय मुनिपुंगवः । रम्भां क्रोधसमाविष्टः शशाप कुशिकात्मजः ॥ ११ ॥
 यन्मां लोभयसे रम्भे कामक्रोधजयैषिणम् । दशवर्षसहस्राणि शैली स्थास्यसि दुर्भगे ॥ १२ ॥
 ब्राह्मणः सुमहातेजास्तपोबलसमन्वितः । उद्धरिष्यति रम्भे त्वां मत्क्रोधकलुषीकृताम् ॥ १३ ॥
 एवमुक्त्वा महातेजा विश्वामित्रो महामुनिः । अशक्नुवन् धारयितुं कोपं संतापमात्मनः ॥ १४ ॥

Hearing his command and assuming looks which could not be excelled by another, the belle, who wore a bright smile (on her lips) proceeded to lure Viśwāmitra. (8) He heard the notes of the warbling cuckoo and with an overjoyed mind scanned her too. (9) Attracted by the notes of the cuckoo as well as by the unique song and sight of Rambhā, the sage now fell a doubting (whether the nymph had come of her own accord or had been sent by Indra to interfere with his austerities). (10)

Concluding the whole mischief to be the doing of Indra (the thousand-eyed god), Viśwāmitra (son of Kuśika), the foremost of ascetics, was filled with rage and cursed Rambhā (as follows):—(11) "Since you have tried to seduce me, who seek to conquer lust and anger, O Rambhā, you shall (continue to) stand as a stone image for ten thousand years, O hapless woman ! An exceptionally glorious Brahman (viz, Vasiṣṭha, a mind-born son of Brahmā) richly endowed with (spiritual) energy acquired through

austerities, O Rambhā, will redeem you, who have been punished for your foul deed through my anger." (12-13) Having spoken thus, unable as he was to control his anger, the highly glorious and

eminent sage, Viśwāmitra, fell a prey to remorse (on his having exhausted the stock of merits, earned through his austerities, by cursing the nymph). (14)

तस्य शापेन महता रम्भा शैली तदाभवत् । वचः श्रुत्वा च कंदर्पो महर्षेः स च निर्गतः ॥ १५ ॥
कोपेन च महातेजास्तपोऽपहरणे कृते । इन्द्रियैरजितै राम न लेभे शान्तिमात्मनः ॥ १६ ॥
बभूवास्य मनश्चिन्ता तपोऽपहरणे कृते । नैवं क्रोधं गमिष्यामि न च वक्ष्ये कथंचन ॥ १७ ॥
अथवा नोच्छ्वसिष्यामि संवत्सरशतान्यपि । अहं हि शोषयिष्यामि आत्मानं विजितेन्द्रियः ॥ १८ ॥
तावद् यावद्धि मे प्राप्तं ब्राह्मण्यं तपसार्जितम् । अनुच्छ्वसन्नभुञ्जानस्तिष्ठेयं शाश्वतीः समाः ॥ १९ ॥
नहि मे तप्यमानस्य क्षयं यास्यन्ति मूर्त्ययः ।
एवं वर्षसहस्रस्य दीक्षां स मुनिपुंगवः । चकाराप्रतिमां लोके प्रतिज्ञां रघुनन्दन ॥ २० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुःषष्टितमः सर्गः ॥ ६४ ॥

Under his terrible curse Rambhā instantly got petrified. And, hearing the curse of the great Ṛṣi (Viśwāmitra), Love as well as Indra slipped away. (15) (The stock of) his merit earned through austerities having been forfeited through his anger, O Rāma, Viśwāmitra too, though highly glorious, did not get peace of mind because of his unconquered senses. (16) The spiritual energy stored through his austerities having been lost, the thought entered his mind:—"I shall no more give way to anger thus nor speak on any account. (17) Or I shall not even breathe for hundreds

of years. Indeed, having fully controlled my senses, I shall chaster my temper. (18) Till Brahmanhood is attained by me as earned through austerities I shall do without breathing or eating for numberless years. (19) Nor will my limbs get atrophied so long as I (continue to) practise austerities." In this way the celebrated Viśwāmitra (the foremost of sages), O scion of Raghu, took a pledge, which had no parallel in this world, to embark on a sacred vow (of refraining from breathing and eating) for a thousand years. (20)

Thus ends Canto Sixty-four in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चषष्टितमः सर्गः

Canto LXV

On Viśwāmitra not ceasing from his austerities even on his being conferred the title of a Brahmarṣi by Brahmā, Vasiṣṭha as urged by gods recognizes it and here ends the narration of Śatānanda. Having worshipped Viśwāmitra, King Janaka then returns to his palace.

अथ हैमवतीं राम दिशं त्यक्त्वा महामुनिः । पूर्वा दिशमनुप्राप्य तपस्तेपे सुदारुणम् ॥ १ ॥
मौनं वर्षसहस्रस्य कृत्वा व्रतमनुत्तमम् । चकाराप्रतिमं राम तपः परमदुष्करम् ॥ २ ॥

पूर्णे वर्षसहस्रे तु काष्ठभूतं महामुनिम् । विष्णुर्बहुभिराधूतं क्रोधो नान्तरमाविशत् ॥ ३ ॥
 स कृत्वा निश्चयं राम तप आतिष्ठताव्ययम् । तस्य वर्षसहस्रस्य व्रते पूर्णे महाव्रतः ॥ ४ ॥
 भोक्तुमारब्धवानन्नं तस्मिन् काले रघूत्तम । इन्द्रो द्विजातिर्भूत्वा तं सिद्धमन्नमयाचत ॥ ५ ॥
 तस्मै दत्त्वा तदा सिद्धं सर्वं विप्राय निश्चितः । निश्शेषितेऽन्ने भगवानभुक्तवैव महातपाः ॥ ६ ॥
 न किञ्चिदवदद् विप्रं मौनव्रतमुपास्थितः । तथैवासीत् पुनर्मौनमनुच्छ्वासं चकार ह ॥ ७ ॥

Leaving the northern quarter (in which stand the Himalayas), Viśwāmitra (the eminent sage) now sought the eastern quarter and began to practise most severe austerities (again). (1) Undertaking the supreme vow of (rigid) silence extending over a period of one thousand years, O Rāma, he embarked on a course of austerities which was most difficult to prosecute and had no parallel. (2) Even at the end of full one thousand years anger did not overpower the great sage, who remained stiff as wood (not even making any signs or gestures), even though he was in the meantime buffeted by many obstacles; (for) he had embarked on this course of austerities after making

an unalterable resolution, O Rāma ! On his vow of prosecuting the austerities for a thousand years being completed, Viśwāmitra (who had taken that great vow) proceeded to take his food. Appearing at the nick of time in the guise of a Brahman, O scion of Raghu, Indra begged of him the cooked food (that had been served before him). (3—5) Having unhesitatingly given all the cooked food to the Brahman, and remaining without food, the (whole) stock having been exhausted, the great ascetic, possessed as he was of extraordinary power, did not speak a word to the Brahman, firm (as he was) in his vow of silence. He became silent once more even as before and (also) suspended his breath: so the tradition goes. (6-7)

अथ वर्षसहस्रं च नोच्छ्वसन् मुनिपुंगवः । तस्यानुच्छ्वसमानस्य मूर्ध्नि धूमो व्यजायत ॥ ८ ॥
 त्रैलोक्यं येन सम्भ्रान्तमातापितृमिवभवत् । ततो देवर्षिगन्धर्वाः पन्नगोरगराक्षसाः ॥ ९ ॥
 मोहितास्तपसा तस्य तेजसा मन्दरश्मयः । कश्मलोपहताः सर्वे पितामहमथाब्रुवन् ॥ १० ॥
 बहुभिः कारणैर्देव विश्वामित्रो महामुनिः । लोभितः क्रोधितश्चैव तपसा चाभिवर्धते ॥ ११ ॥
 न ह्यस्य वृजिनं किञ्चिद् दृश्यते सूक्ष्ममप्युत । न दीयते यदि त्वस्य मनसा यदभीप्सितम् ॥ १२ ॥
 विनाशयति त्रैलोक्यं तपसा सचराचरम् । व्याकुलाश्च दिशः सर्वा न च किञ्चित् प्रकाशते ॥ १३ ॥
 सागराः क्षुभिताः सर्वे विशीर्यन्ते च पर्वताः । प्रकम्पते च वसुधा वायुर्वातीह संकुलः ॥ १४ ॥
 ब्रह्मन् न प्रतिजानीमो नास्तिको जायते जनः । सम्मूढमिव त्रैलोक्यं सम्प्रक्षुभितमानसम् ॥ १५ ॥
 भास्करो निष्प्रभश्चैव महर्षेस्तस्य तेजसा । बुद्धिं न कुरुते द्वावन्नाशे देव महामुनिः ॥ १६ ॥
 तावत् प्रसादो भगवन्नग्निरूपो महाद्युतिः । कालाग्निना यथा पूर्वं त्रैलोक्यं दह्यतेऽखिलम् ॥ १७ ॥
 देवराज्यं चिकीर्षेत दीयतामस्य यन्मनः ।

Viśwāmitra (the foremost of ascetics) did not resume his respiration for another thousand years. While he kept his respiration suspended, there issued from his head a smoke by which all the three worlds were thrown into confusion and felt heated as it were. Bewildered by his austerities and overshadowed by his glory, nay, stricken with agony, all the gods,

Rsis and Gandharvas as well as the Nāgas, serpents and ogres thereupon (sought the presence of and) prayed to Brahmā (the creator) as follows:—(8—10) "Though tempted and provoked to anger through many causes, O lord, the great sage Viśwāmitra is rising more and more by virtue of his asceticism. (11) Noteven a minute flaw of any description

can be seen in him. If, however, that which is keenly sought after by his mind is not granted to him, he is sure to destroy all the three worlds including the animate and inanimate creation by (the fire of his) askesis. Nay, all the quarters are enveloped in darkness and nothing is (clearly) visible. (12-13) All the oceans are turbulent and mountains are being riven. The earth is quaking and the wind is blowing violently at this time. (14) We are at a loss to discover its remedy, O holy sir ! Like unbelievers people are giving up their sacred duties. With their mind deeply agitated (all) the three worlds

are puzzled. (15) Nay, the sun stands totally eclipsed by the glory of that great Ṛṣi. The great sage (Viśwāmītra), who is fire personified, endowed as he is with unique splendour, O venerable sir, deserves to be propitiated before he sets his mind on (wholesale) destruction. (Even) as all the three worlds were consumed by the fire of universal destruction in the past (at the time of universal dissolution), they may likewise be burnt by him. (Therefore) let that (very) boon be vouchsafed to him, on which his mind is set, even if he seeks to rule over the gods."

ततः सुरगणाः सर्वे पितामहपुरोगमाः ॥ १८ ॥

विश्वामित्रं महात्मानं वाक्यं मधुरमब्रुवन् । ब्रह्मर्षे स्वागतं तेऽस्तु तपसा स्म सुतोपिताः ॥ १९ ॥
ब्राह्मण्यं तपसोऽग्रेण प्राप्तवानसि कौशिक । दीर्घमायुश्च ते ब्रह्मन् ददामि समरुद्धणः ॥ २० ॥
स्वस्ति प्राप्नुहि भद्रं ते गच्छ सौम्य यथासुखम् । पितामहवचः श्रुत्वा सर्वेषां त्रिदिवौकसाम् ॥ २१ ॥
कृत्वा प्रणामं मुदितो व्याजहार महामुनिः । ब्राह्मण्यं यदि मे प्राप्तं दीर्घमायुस्तथैव च ॥ २२ ॥
ॐकारोऽथ वषट्कारो वेदाश्च वरयन्तु माम् । क्षत्रवेदविदां श्रेष्ठो ब्रह्मवेदविदामपि ॥ २३ ॥
ब्रह्मपुत्रो वसिष्ठो मामेवं वदतु देवताः । यद्येवं परमः कामः कृतो यान्तु सुरर्षभाः ॥ २४ ॥

Thereupon all the hosts of gods with Brahmā (the progenitor of the entire creation) at their head (called on and) addressed the following sweet words to the high-souled Viśwāmītra:—"Hail to you, O Brahman Ṛṣi ! We are highly pleased with your asceticism. (16-19) You have attained Brahmanhood by virtue of your severe austerities, O son of Kuśika ! Accompanied by hosts of gods, O holy Brahman, I further confer longevity on you. (20) Enjoy blessedness and depart according to your pleasure. May good betide you !" Pleased to hear the benediction of Brahmā and offering salutation to all the gods (*lit.*, denizens of heaven), the great sage (Viśwāmītra) said, "If Brahmanhood as well as long life has been secured by me, let the mystic

syllable OM (the key to Self-Knowledge), the (sacred) word 'Vasat' (which is used after the name of the deity to whom an oblation is made at a sacrifice, while pouring an oblation into the sacrificial fire) and the Vedas (which furnish us with details of Self-Knowledge as well as of ritual acts) seek me of their own accord. Let Vasiṣṭha, (a mind-born) son of Brahmā (the creator), the foremost among the masters of the science of archery etc. (the sciences mastered by the Kṣatriyas) as well as of those mastered by the Brahmans (*viz.*, the four Vedas, including the Upaniṣads, that treat of Brahma, the Infinite), call me as such (a Brahman), O gods ! If this supreme desire of mine is granted by you, depart (then), O jewels among gods !" (21-24)

ततः प्रसादितो देवैर्वसिष्ठो जपतां वरः । सख्यं चकार ब्रह्मर्षिरेवमस्त्विति चाब्रवीत् ॥ २५ ॥
ब्रह्मर्षिस्त्वं न संदेहः सर्वं सम्पद्यते तव । इत्युक्त्वा देवताश्चापि सर्वा जग्मुर्यथागतम् ॥ २६ ॥
विश्वामित्रोऽपि धर्मात्मा लब्ध्वा ब्राह्मण्यमुत्तमम् । पूजयामास ब्रह्मर्षिं वसिष्ठं जपतां वरम् ॥ २७ ॥

कृतकामो महीं सर्वा चचार तपसि स्थितः । एवं त्वनेन ब्राह्मण्यं प्राप्तं राम महात्मना ॥ २८ ॥
 एष राम मुनिश्रेष्ठ एष विग्रहवांस्तपः । एष धर्मः परो नित्यं वीर्यस्यैष परायणम् ॥ २९ ॥
 एवमुक्त्वा महातेजा विरराम द्विजोत्तमः । शतानन्दवचः श्रुत्वा रामलक्ष्मणसंनिधौ ॥ ३० ॥
 जनकः प्राञ्जलिर्वाक्यमुवाच कुशिकात्मजम् ।

Conciliated by the gods, Vasiṣṭha, a Brahman sage, the foremost among ascetics, thereupon made friends with Viśwāmitra and said, "Amen !" (25) "You are a Brahman seer no doubt. Every desire of your stands fulfilled !" Saying so, the gods too returned (each to his own abode in heaven) as they had come. (26) Having attained the highest status of a Brahman, the pious Viśwāmitra too paid his homage to Vasiṣṭha, a Brahman sage and the foremost among ascetics. (27) Having realized his ambition (of being recognized as a Brahman) and remaining devoted to his austerities, he traversed

the entire globe. In this way, O Rāma, was Brahmanhood actually attained (in this very birth without changing his body) by the high-minded Viśwāmitra. (28) He is the foremost among sages, O Rāma ! He is asceticism incarnate. He is supreme virtue personified; (nay) he is the highest and perennial abode of prowess." (29) Saying so, the highly glorious Śātānanda (the foremost among Brahmans) became silent. Hearing the narration of Śātānanda, King Janaka spoke to Viśwāmitra (son of Kuśika) with joined palms in the presence of Śrī Rāma and Lakṣmaṇa as follows:—

धन्योऽस्म्यनुगृहीतोऽस्मि यस्य मे मुनिपुंगव ॥ ३१ ॥
 यज्ञं काकुत्स्थसहितः प्राप्तवानसि कौशिक । पावितोऽहं त्वया ब्रह्मन् दर्शनेन महामुने ॥ ३२ ॥
 गुणा बहुविधाः प्राप्तास्तव संदर्शनान्मया । विस्तरेण च वै ब्रह्मन् कीर्त्यमानं महत्तपः ॥ ३३ ॥
 श्रुतं मया महातेजो रामेण च महात्मना । सदस्यैः प्राप्य च सदः श्रुतास्ते बहवो गुणाः ॥ ३४ ॥
 अप्रमेयं तपस्तुभ्यमप्रमेयं च ते बलम् । अप्रमेया गुणाश्चैव नित्यं ते कुशिकात्मज ॥ ३५ ॥
 तृप्तिराश्चर्यभूतानां कथानां नास्ति मे विभो । कर्मकालो मुनिश्रेष्ठ लम्बते रविमण्डलम् ॥ ३६ ॥
 श्वः प्रभाते महातेजो द्रष्टुमर्हसि मां पुनः । स्वागतं जपतां श्रेष्ठ मामनुज्ञातुमर्हसि ॥ ३७ ॥
 एवमुक्तो मुनिवरः प्रशस्य पुरुषर्षभम् । विसर्ज्याशु जनकं प्रीतं प्रीतमनास्तदा ॥ ३८ ॥
 एवमुक्त्वा मुनिश्रेष्ठं वैदेहो मिथिलाधिपः । प्रदक्षिणं चकाराशु सोपाध्यायः सबान्धवः ॥ ३९ ॥
 विश्वामित्रोऽपि धर्मात्मा सहरामः सलक्ष्मणः । स्ववासमभिचक्राम पूज्यमानो महात्मभिः ॥ ४० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चषष्टितमः सर्गः ॥ ६५ ॥

"I am blessed and stand beholden to you, O jewel among sages, in that you have paid a visit to my sacrifice along with Śrī Rāma and Lakṣmaṇa (the two scions of Kakutstha), O son of Kuśika ! I stand hallowed, O holy Brahman, by your sight, O great sage ! (30-32) Manifold benefits have been derived by me through your sight at close quarters, inasmuch as on joining this sacrificial assembly with my counsellors (today) the story of your many great

austerities as well as an account of your many virtues as being told at length (by Śātānanda) has been heard by me, O highly glorious Brahman, as well as by the high-souled Śrī Rāma. (33-34) Unfathomable is your asceticism and immeasurable is your strength. And ever incalculable indeed are your excellences, O son of Kuśika ! (35) I find no satiety in hearing your marvellous stories, O powerful sage ! The hour of religious rites (to be gone through at dusk),

however, is drawing near; the sun is declining, O jewel among sages ! (36) To-morrow morning, O highly glorious sage, be pleased to meet me again. Welcome is your advent (to my capital), O jewel among ascetics ! Kindly grant me leave (to depart)." (37) Viśwāmitra (the foremost of sages) felt delighted in his mind on that occasion when addressed in these words. Extolling Janaka, who was all love, he soon allowed that jewel among men to

go. (38) Having addressed Viśwāmitra (the foremost of sages) as aforesaid, King Janaka (of the Videha dynasty), the ruler of Mithilā, along with his family priest and relations quickly went round him clockwise (and departed). (39) Accompanied by Śrī Rāma and Lakṣmaṇa, Viśwāmitra too, whose mind is (ever) given to piety, retired to his camp, being extolled (even as he went) by the exalted souls (that had followed him).(40)

*Thus ends Canto Sixty-five in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa
of Vālmīki, the work of a Rṣi and the oldest epic.*

षट्षष्टितमः सर्गः

Canto LXVI

On Viśwāmitra apprising Janaka of the eagerness of Śrī Rāma and Lakṣmaṇa to see his famous bow, Janaka reveals to him its glory and tells him how he got it as well as Sitā and also of his pledge to give her in marriage to Śrī Rāma if he should string it.

ततः प्रभाते विमले कृतकर्मा नराधिपः । विश्वामित्रं महात्मानमाजुहाव सराध्वम् ॥ १ ॥
तमर्चयित्वा धर्मात्मा शास्त्रदृष्टेन कर्मणा । राघवौ च महात्मानौ तदा वाक्यमुवाच ह ॥ २ ॥
भगवन् स्वागतं तेऽस्तु किं करोमि तवानघ । भवानाज्ञापयतु मामाज्ञाप्यो भवता ह्यहम् ॥ ३ ॥
एवमुक्तः स धर्मात्मा जनकेन महात्मना । प्रत्युवाच मुनिश्रेष्ठो वाक्यं वाक्यविशारदः ॥ ४ ॥
पुत्रौ दशरथस्येमौ क्षत्रियौ लोकविश्रुतौ । द्रष्टुकामौ धनुःश्रेष्ठं यदेतस्वयि तिष्ठति ॥ ५ ॥
एतद् दर्शय भद्रं ते कृतकामौ नृपात्मजौ । दर्शनादस्य धनुषो यथेष्टं प्रतियास्यतः ॥ ६ ॥
एवमुक्तस्तु जनकः प्रत्युवाच महामुनिम् ।

Having concluded his religious rites (for the morning), Janaka (a ruler of men) sent for the high-souled Viśwāmitra along with Śrī Rāma and Lakṣmaṇa (the two scions of Raghu) when the day had clearly dawned the next day. (1) Having honoured him as well as the high-souled Śrī Rāma and Lakṣmaṇa (the two scions of Raghu) by means of rites prescribed in our sacred books, the pious soul then spoke to him as follows: so the tradition goes:—(2) "Hail to you, O venerable sir! Instruct me

you what I can do for you, O sinless one, since I deserve to be commanded by you." (3) Addressed in these words by the high-souled Janaka, the pious and celebrated Viśwāmitra (a jewel among sages), a master of expression, replied as follows:—(4) "These two Kṣatriya princes, sons of Emperor Daśaratha, who are well-known throughout the world, are eager to see the superb bow which now exists with you. (5) (Please) show it (to them); may good betide you ! With their desire fulfilled through the sight of

this bow the two princes will return as they would." (6) Urged in these words,

Janaka for his part replied (as follows) to Viśwāmītra (the eminent sage) :—

श्रूयतामस्य धनुषो यदर्थमिह तिष्ठति ॥ ७ ॥
 देवरात इति ख्यातो निमेज्येष्ठो महीपतिः । न्यासोऽयं तस्य भगवन् हस्ते दत्तो महात्मनः ॥ ८ ॥
 दक्षयज्ञवधे पूर्वं धनुरायम्य वीर्यवान् । रुद्रस्तु त्रिदशान् रोषात् सलीलमिदमब्रवीत् ॥ ९ ॥
 यस्माद् भागार्थिनो भागं नाकल्पयत मे सुराः । वराङ्गानि महार्हाणि धनुषा शातयामि वः ॥ १० ॥
 ततो विमनसः सर्वे देवा वै मुनिपुंगव । प्रसादयन्त देवेशं तेषां प्रीतोऽभवद् भवः ॥ ११ ॥
 प्रीतियुक्तस्तु सर्वेषां ददौ तेषां महात्मनाम् । तदेतद् देवदेवस्य धनूरत्नं महात्मनः ॥ १२ ॥
 न्यासभूतं तदा न्यस्तमस्माकं पूर्वजे विभौ ।

"Hear the tale of this bow, wherefore it lies here (in my charge). (7) Nimi's eldest son was known as King Devarāta. This bow, O venerable sage, was deposited as a trust in the hands of that exalted soul (by the gods). (8) Pulling the string of this bow in sport with the purpose of wrecking the sacrifice of Dakṣa in the olden days, the valiant Lord Rudra (the god of destruction) for his part angrily spoke to the gods (as follows) :— (9) "Since you have not set apart a share (of the sacrificial offerings) for

me, even though I desired it, O gods, I shall (just) sever your most adorable heads with this bow (and arrow)." (10) Getting discomposed, all the gods thereupon conciliated Lord Śankara (the suzerain Ruler of gods) O jewel among sages, and Śiva (the Source of the universe) got eventually pleased with them. (11) Full of grace, He bestowed the bow upon all those high-souled gods. Then that celebrated jewel among bows was deposited (by them) as a trust with our powerful forefather (Devarāta).

अथ मे कृपतः क्षेत्रं लाङ्गलादुत्थिता ततः ॥ १३ ॥
 क्षेत्रं शोधयता लब्धा नाम्ना सीतेति विश्रुता । भूतलादुत्थिता सा तु व्यवर्धत ममात्मजा ॥ १४ ॥
 वीर्यशुक्लेति मे कन्या स्थापितेयमयोनिजा । भूतलादुत्थितां तां तु वर्धमानां ममात्मजाम् ॥ १५ ॥
 वरयामामुरागत्य राजानो मुनिपुंगव । तेषां वरयतां कन्यां सर्वेषां पृथिवीक्षिताम् ॥ १६ ॥
 वीर्यशुक्लेति भगवन् न ददामि सुतामहम् । ततः सर्वे नृपतयः समेत्य मुनिपुंगव ॥ १७ ॥
 मिथिलामप्युपागम्य वीर्यं जिज्ञासवस्तदा । तेषां जिज्ञासमानानां शैवं धनुरुपाहृतम् ॥ १८ ॥
 न शेकुर्ग्रहणे तस्य धनुषस्तोलनेऽपि वा । तेषां वीर्यवतां वीर्यमल्पं ज्ञात्वा महामुने ॥ १९ ॥
 प्रत्याख्याता नृपतयस्तन्निबोध तपोधन ।

"Immediately after that there arose from the track of the ploughshare, (even) as I was ploughing the plot set apart for a sacrifice, a female baby, who, was discovered while dressing the field and (as such) was widely known by the name of Sitā*. That (foster-) daughter of mine, who had emerged from the soil, gradually grew at an extraordinary pace (in my care). (12—14) This daughter of mine,

who was not born (in the ordinary way) from the (mother's) womb, was kept by me for being given in marriage to a suitor who would win her by his valour. Rulers of lands approached me and sued for (the hand of) my aforesaid daughter, who had appeared from the soil and was growing (at an unusual pace), O jewel among sages ! I (however) did not give away my daughter to any, telling all

* The word 'Sitā' in Sanskrit originally conveyed the sense of the furrow of a ploughshare.



Śrī Rāma handling the Bow at Mithilā

the kings who sued for (the hand of) my girl that she could (only) be won through (personal) valour. Thereupon all the kings (*vi.*, rulers of men) came to Mithilā in a body and inquired of the standard by which their prowess was going to be judged, O jewel among sages ! Then the bow of Lord Śiva was brought before the inquisitive princes. (15-18) They

(however) could not even support it, much less toss it (in order to be able to ascertain its weight). Perceiving (as I did) the prowess of those princes, who claimed (great) prowess, to be deficient, O eminent sage, those rulers of men were rejected (by me). (Now) hear what they did next, O sage rich in asceticism !

ततः परमकोपेन राजानो मुनिपुंगव ॥ २० ॥

अरुन्धन् मिथिलां सर्वे वीर्यसंदेहमागताः । आत्मानमवधूतं मे विज्ञाय नृपपुंगवाः ॥ २१ ॥

रोषेण महताऽऽविष्टाः पीडयन् मिथिलां पुरीम् । ततः संवत्सरे पूर्णे क्षयं यातानि सर्वशः ॥ २२ ॥

साधनानि मुनिश्रेष्ठ ततोऽहं भृशदुःखितः । ततो देवगणान् सर्वास्तपसाहं प्रसादयम् ॥ २३ ॥

ददुश्च परमप्रीताश्चतुरङ्गबलं सुराः । ततो भग्ना नृपतयो हन्यमाना दिशो वयुः ॥ २४ ॥

अवीर्या वीर्यसंदिग्धाः सामात्याः पापकारिणः । तदेतन्मुनिशार्दूल धनुः परमभास्वरम् ॥ २५ ॥

रामलक्ष्मणयोश्चापि दर्शयिष्यामि सुव्रत ।

यद्यस्य धनुषो रामः कुर्यादारोपणं मुने । सुतामयोनिजां सीतां दद्यां दाशरथेरहम् ॥ २६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षट्षष्टितमः सर्गः ॥ ६६ ॥

"Their prowess having been called in question, all the kings in extreme anger thereupon besieged Mithilā, O jewel among sages ! Considering themselves as insulted by me and (therefore) filled with great anger, those jewels among kings inflicted suffering on the city of Mithilā. Consequent on that siege, at the end of a full twelvemonth all my resources got depleted, O jewel among sages ! As a result of that I felt very wretched. Thereupon I propitiated through askesis all the hosts of gods. (19-23) Nay, extremely pleased, the gods conferred on me an army complete in all its four limbs (viz.

the horse, elephants, chariots and infantry). Being hard hit by that army and completely routed, the villainous kings, who lacked in valour or whose prowess was called in question thereupon fled with their ministers in various directions. I shall certainly show the aforesaid most resplendent and celebrated bow, O tiger among ascetics, to Śrī Rāma and Lakṣmaṇa as well, O sage of noble vows ! If Rāma strings this bow, O sage, I promise to give away my daughter, Sītā, who was not born of a (mother's) womb, to the (aforesaid) son of Daśaratha." (24-26)

Thus ends Canto Sixty-six in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

सप्तषष्ठितमः सर्गः

Canto LXVII

Urged by Viśwāmitra, Śrī Rāma bends the bow, sent by Janaka to the sacrificial hall, in order to string it and in the process breaks it, whereupon Janaka with the concurrence of Viśwāmitra sends his counsellors to Ayodhya to invite Emperor Daśaratha for the wedding.

जनकस्य वचः श्रुत्वा विश्वामित्रो महामुनिः । धनुर्दर्शय रामाय इति होवाच पार्थिवम् ॥ १ ॥
ततः स राजा जनकः सचिवान् व्यादिदेश ह । धनुरानीयतां दिव्यं गन्धमाल्यानुलेपितम् ॥ २ ॥
जनकेन समादिष्टाः सचिवाः प्राविशन् पुरम् । तद्वनुः पुरतः कृत्वा निर्जग्मुर्मितौजसः ॥ ३ ॥
नृणां शतानि पञ्चाशद् व्यायतानां महात्मनाम् । मञ्जूषामष्टचक्रां तां समूहुस्ते कथंचन ॥ ४ ॥
तामादाय सुमञ्जूषामायसीं यत्र तद् धनुः । सुरोपमं ते जनकमूर्चुर्नृपतिमन्त्रिणः ॥ ५ ॥
इदं धनुर्वरं राजन् पूजितं सर्वराजभिः । मिथिलाधिप राजेन्द्र दर्शनीयं यदीच्छसि ॥ ६ ॥

Hearing the narration of Janaka, the eminent sage Viśwāmitra, so the tradition goes, said to the (aforesaid) king, "(Please) show the bow to Rāma." (1) Thereupon the celebrated King Janaka gladly instructed (as follows) his counsellors (sitting by his side) :—" Let the heavenly bow, adorned with sandal-paste and flowers, be brought (here)." (2) Commanded by Janaka, his counsellors, who were possessed of immense glory, entered the city and, placing the bow at their head, came out (of

the city). (3) Five thousand unusually tall and well-built men somehow managed to propel the chest containing the bow, mounted on eight wheels. (4) Taking (with them) that iron chest of good design, in which the said bow had been placed, those counsellors of the king said to Janaka, who resembled a god (in lustre) :—(5) " This superb bow, O king, which is worshipped by all the kings, may (kindly) be shown (to Śrī Rāma and Lakṣmaṇa) if you will, O ruler of Mithilā, O king of kings ! " (6)

तेषां नृपो वचः श्रुत्वा कृताञ्जलिर्भाषत । विश्वामित्रं महात्मानं तावुमौ रामलक्ष्मणौ ॥ ७ ॥
इदं धनुर्वरं ब्रह्मन् जनकैरभिपूजितम् । राजभिश्च महावीर्यैरशक्तैः पूजितं तदा ॥ ८ ॥
नैतत् सुरगणाः सर्वे सासुरा न च राक्षसाः । गन्धर्वयक्षप्रवराः सर्किनरमहोरगाः ॥ ९ ॥
क गतिर्मानुषाणां च धनुषोऽस्य प्रपूरणे । आरोपणे समायोगे वेपने तोलने तथा ॥ १० ॥
तदेतद् धनुषां श्रेष्ठमानीतं मुनिपुंगव । दर्शयैतन्महाभाग अनयो राजपुत्रयोः ॥ ११ ॥

Hearing their prayer, the king submitted with joined palms to the high-souled Viśwāmitra and both the aforesaid princes, Śrī Rāma and Lakṣmaṇa :—(7) " This excellent bow, O holy Brahman, has been worshipped by the Janakas and extolled by kings

who were unable to bend it at that time, though they were very powerful. (8) Not even hosts of gods including demons nor ogres nor the foremost of Gandharvas and Yakṣas including Kinnaras and great Nāgas are able to string it. How

(then) can there be any capacity in (poor) human beings to bend this bow, string it, fit an arrow to it, vibrate its string and (toss it in their palms in order to) estimate its weight ? (9-10)

This bow, the best of all, has been brought (before you), O jewel among sages ! (Kindly) show it (now), O highly blessed one, to these two princes." (11)

विश्वामित्रः सरामस्तु श्रुत्वा जनकभाषितम् । वत्स राम धनुः पश्य इति राघवमब्रवीत् ॥ १२ ॥
महर्षेर्वचनाद् रामो यत्र तिष्ठति तद् धनुः । मञ्जूषां तामपावृत्य दृष्ट्वा धनुरथाब्रवीत् ॥ १३ ॥
इदं धनुर्वरं दिव्यं संस्पृशामीह पाणिना । यत्नवांश्च भविष्यामि तोलने पूरणेऽपि वा ॥ १४ ॥
बाढमित्यब्रवीद् राजा मुनिश्च समभाषत । लीलया स धनुर्मध्ये जग्राह वचनान्मुनेः ॥ १५ ॥
पश्यतां नृसहस्राणां बहूनां रघुनन्दनः । आरोपयत् स धर्मात्मा सलीलमिव तद्धनुः ॥ १६ ॥
आरोपयित्वा मौर्वी च पूरयामास तद्धनुः । तद् बभञ्ज धनुर्मध्ये नरश्रेष्ठो महायशः ॥ १७ ॥
तस्य शब्दो महानासीन्निर्घातसमनिःस्वनः । भूमिकम्पश्च सुमहान् पर्वतस्येव दीर्यतः ॥ १८ ॥
निपेतुश्च नराः सर्वे तेन शब्देन मोहिताः । वर्जयित्वा मुनिवरं राजानं तौ च राघवौ ॥ १९ ॥
प्रत्याश्रस्ते जने तस्मिन् राजा विगतसाध्वसः । उवाच प्राञ्जलिर्वाक्यं वाक्यज्ञो मुनिपुंगवम् ॥ २० ॥

Hearing the request of Janaka along with Śrī Rāma, Viśwāmitra spoke to the latter (as follows) :—"Child Rāma, behold the bow !" (12) Opening at the instance of Viśwāmitra (the eminent seer) the chest in which the famous bow lay encased, and beholding the bow, Śrī Rāma forthwith said :— (13) "I hereby hold with my hand this excellent heavenly bow and shall try to toss it on my palms and even to bend it." (14) "Amen !" said the king and the sage (too) dittoed the remark. At the instance of the sage Śrī Rāma sportfully seized the bow at the middle. (15) (Nay) the celebrated scion of Raghu, whose mind is given to righteousness, strung that bow as though in sport while many thousands of men stood looking on. (16) Having set the string to the

bow, the highly illustrious Śrī Rāma (a jewel among men) bent the said bow and (lo !) the bow broke into two at the middle. (17) A great noise reverberating like a crash of thunder issued from it (even as it broke) and a violent earthquake followed (in its wake) as it would in the event of a mountain cracking. (18) Nay, stunned by that crash all men (present there) toppled down, barring (of course) Viśwāmitra (the foremost of sages), the king and the two celebrated scions of Raghu. (19) On the people there (recovering from the shock and) feeling reassured, the king, whose misgivings had now been set at rest, and who knew how to speak, submitted with joined palms to Viśwāmitra (the foremost of sages) as follows :—(20)

भगवन् दृष्ट्वीर्यो मे रामो दशरथात्मजः । अत्यद्भुतमचिन्त्यं च अतर्कितमिदं मया ॥ २१ ॥
जनकानां कुले कीर्तिमाहरिष्यति मे सुता । सीता भर्तारमासाद्य रामं दशरथात्मजम् ॥ २२ ॥
मम सत्या प्रतिज्ञा सा वीर्यशुल्केति कौशिक । सीता प्राणैर्बहुमता देया रामाय मे सुता ॥ २३ ॥
भवतोऽनुमते ब्रह्मन् शीघ्रं गच्छन्तु मन्त्रिणः । मम कौशिक भद्रं ते अयोध्यां त्वरिता रथैः ॥ २४ ॥
राजानं प्रश्रितैर्वाक्यैरानयन्तु पुरं मम । प्रदानं वीर्यशुल्कायाः कथयन्तु च सर्वशः ॥ २५ ॥
मुनिगुप्तौ च काकुत्स्थौ कथयन्तु नृपाय वै । प्रीतियुक्तं तु राजानमानयन्तु सुशीघ्रगाः ॥ २६ ॥

कौशिकस्तु तथेत्याह राजा चाभाष्य मन्त्रिणः ।

अयोध्यां प्रपयामास धर्मात्मा कृतज्ञासनान् । यथावृत्तं समाख्यातुमानेतुं च नृपं तथा ॥ २७ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तषष्ठितमः सर्गः ॥ ६७ ॥

"The prowess of Śrī Rāma, son of Daśaratha, has been witnessed by me. The feat (performed by him) is most marvellous, inconceivable and was never thought of by me. (21) Having secured Śrī Rāma, son of Emperor Daśaratha, for her husband, my daughter, Sitā, will fetch renown to the race of the Janakas. (22) My pledge that Sitā can be won only through valour stands redeemed (today), O son of Kuśika ! My daughter, Sitā, who is dearer (to me) than life, (now) remains to be given away. (23) With your permission, O holy Brahman, let my counsellors quickly proceed, O son of Kuśika, to Ayodhya in chariots with expedition:

may God bless you ! (24) Let them with polite words bring the emperor to my capital and tell him exhaustively how Sitā having been won through valour is going to be given away (to Śrī Rāma). (25) Let them also speak of the two scions of Kakutstha being well looked after by the sage (yourself) and let them bring the emperor, full of delight, poste-haste (to Mithilā)." (26) The son of Kuśika for his part said, "Amen !" And, summoning his counsellors, the pious king despatched them with instructions to narrate at length everything precisely as it had happened, as well as to bring the emperor (to Mithilā). (27)

Thus ends Canto Sixty-seven in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

अष्टषष्टितमः सर्गः

Canto LXVIII

Reaching Ayodhya, the counsellors of Janaka tell Daśaratha how Śrī Rāma broke the bow of Janaka and won the hand of his daughter, and convey to him their master's invitation for the wedding, on which Daśaratha makes up his mind in consultation with Vasiṣṭha to depart for Mithilā at an early date.

जनकेन समादिष्टा दूतास्ते क्लान्तवाहनाः । त्रिरात्रमुषिता मार्गे तेऽयोध्यां प्राविशन् पुरीम् ॥ १ ॥
ते राजवचनाद् गत्वा राजवेश्म प्रवेशिताः । ददृशुर्देवसंकाशं वृद्धं दशरथं नृपम् ॥ २ ॥
बद्धाञ्जलिपुटाः सर्वे दूता विगतसाध्वसाः । राजानं प्रश्रितं वाक्यमब्रुवन् मधुराक्षरम् ॥ ३ ॥
मैथिलो जनको राजा साग्निहोत्रपुरस्कृतः । मुहुर्मुहुर्मधुरया स्नेहसंरक्तया गिरा ॥ ४ ॥
कुशलं चाव्ययं चैव सोपाध्यायपुरोहितम् । जनकस्त्वां महाराज पृच्छते सपुरस्सरम् ॥ ५ ॥
पृष्ट्वा कुशलमव्ययं वेदेहो मिथिलाधिपः । कौशिकानुमते वाक्यं भवन्तमिदमब्रवीत् ॥ ६ ॥

Commanded by Janaka, the aforesaid (counsellors sent as) envoys halted for three days on the way, their horses being exhausted, and then they entered the city of Ayodhya. (1) Proceeding to the royal palace, they were ushered into the court under orders of the king

and beheld (there) the aged King Daśaratha, who looked like a god. (2) All the envoys, whose feeling of awe had altogether disappeared (thanks to the benign look and amiable disposition of Daśaratha), made the following polite and sweetly-worded submission to the

king:—(3) "With the sacred fire placed before him and in a polite language imbued with affection, O monarch, King Janaka, the ruler of Mithilā and a source of happiness to his people, has again and again inquired after your undying welfare (through our mouth), as also after that of

your preceptor and family priest as well as of your attendants. (4-5) Inquiring after your undisturbed welfare, King Janaka (of the Videha dynasty), the ruler of Mithilā, has with the consent of Viśwāmitra (son of Kuśika) sent you the following message:—(6)

पूर्वं प्रतिज्ञा विदिता वीर्यशुल्का ममात्मजा । राजानश्च कृतामर्षा निर्वीर्या विमुखीकृताः ॥ ७ ॥
 सेथं मम सुता राजन् विश्वामित्रपुरस्कृतैः । यदृच्छयाऽऽगतै राजन् निर्जिता तव पुत्रकैः ॥ ८ ॥
 तच्च रत्नं धनुर्दिव्यं मध्ये भग्नं महात्मना । रामेण हि महाबाहो महत्यां जनसंसदि ॥ ९ ॥
 अस्मै देवा मया सीता वीर्यशुल्का महात्मने । प्रतिज्ञां तर्तुमिच्छामि तदनुज्ञातुमर्हसि ॥ १० ॥
 सोपाध्यायो महाराज पुरोहितपुरस्कृतः । शीघ्रमागच्छ भद्रं ते द्रष्टुमर्हसि राघवौ ॥ ११ ॥
 प्रतिज्ञां मम राजेन्द्र निर्वर्तयितुमर्हसि । पुत्रयोरुभयोरेव प्रीतिं त्वमुपलप्स्यसे ॥ १२ ॥
 एवं विदेहाधिपतिर्मधुरं वाक्यमब्रवीत् । विश्वामित्राभ्यनुज्ञातः शतानन्दमते स्थितः ॥ १३ ॥

'My pledge that my daughter shall be won (only) through valour must already be known to you, as also the fact that kings lacking in strength (that could enable them to pass the test) were repulsed, even though they resented it. (7) This celebrated daughter of mine, O illustrious king, has been decisively won by your beloved and worthy son (Śrī Rāma), arrived through my good luck (at my capital) with the sage Viśwāmitra as his guide. (8) Nay, that superb heavenly bow (of Lord Śiva) was actually broken at the middle by the high-souled Śrī Rāma in the midst of a huge concourse of men, O long-armed one ! (9) Sitā (my daughter), who has (thus) been won through

(personal) valour, (now) remains to be given away by me to that exalted soul. (By doing so) I seek to redeem my pledge. Be pleased to sanction it. (10) Accompanied by your preceptor and placing the family priest at your head, O great king, come soon and be pleased to behold Śrī Rāma and Lakṣmaṇa (the two scions of Raghu); may God bless you ! (11) You ought to bring my pledge to completion, O king of kings ! (In this way) you will witness the joyous mood of both your sons.' (12) Seconded by Viśwāmitra and abiding by the advice of Śatānanda, the ruler of the Videha territory has addressed such sweet words to you." (13)

दूतवाक्यं तु तच्छ्रुत्वा राजा परमहर्षितः । वसिष्ठं वामदेवं च मन्त्रिणश्चैवमब्रवीत् ॥ १४ ॥
 गुप्तः कुशिकपुत्रेण कौसल्यानन्दवर्धनः । लक्ष्मणेन सह भ्रात्रा विदेहेषु वसत्यसौ ॥ १५ ॥
 दृष्ट्वीर्यस्तु काकुत्स्थो जनकेन महात्मना । सम्प्रदानं सुतायास्तु राघवे कर्तुमिच्छति ॥ १६ ॥
 यदि वो रोचते वृत्तं जनकस्य महात्मनः । पुरीं गच्छामहे शीघ्रं मा भूत् कालस्य पर्ययः ॥ १७ ॥
 मन्त्रिणो बाढमित्याहुः सह सर्वैर्महर्षिभिः । सुप्रीतश्चाब्रवीद् राजा श्वो यात्रेति च मन्त्रिणः ॥ १८ ॥
 मन्त्रिणस्तु नरेन्द्रस्य रात्रिं परमसत्कृताः । ऊषुः प्रमुदिताः सर्वे गुणैः सर्वैः समन्विताः ॥ १९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टषष्ठितमः सर्गः ॥ ६८ ॥

Supremely delighted to hear the afore-said submission of the envoys (of Janaka), the king (Daśaratha) addressed the

sages Vasiṣṭha and Vāmadeva as well as his counsellors in the following words:— (14) "Looked after by Viśwāmitra

(son of Kuśika), Śrī Rāma, who enhances the joy of Kausalyā (by his presence) is sojourning (at present) in the kingdom of the Videhas along with his brother, Lakṣmaṇa. (15) The prowess of Śrī Rāma (the ornament of Kakutstha's race) has been witnessed by the high-souled Janaka, who accordingly desires to give away his daughter to Śrī Rāma (a jewel of Raghu's race). (16) If the family history and the mode of life of the high-souled Janaka commends itself to you, let us proceed at once

to his capital (Mithilā) and let there be no loss of time." (17) The counsellors with all the great seers said, "Amen !" And highly pleased, the king (Daśaratha) too said to the counsellors, "Let the journey be undertaken tomorrow." (18) Greatly delighted (to hear of the king's decision) and highly honoured (by Daśaratha), all the counsellors of King Janaka, who were richly endowed with all excellences (befitting a king's counsellor), halted for the night (at Ayodhya). (19)

Thus ends Canto Sixty-eight in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

एकोनसप्ततितमः सर्गः

Canto LXIX

With a large number of followers Daśaratha proceeds to Mithilā for the wedding and is received with signal honour by Janaka and his people and comfortably lodged.

ततो रात्र्यां व्यतीतायां सोपाध्यायः सवान्धवः । राजा दशरथो दृष्टः सुमन्त्रमिदमब्रवीत् ॥ १ ॥
 अद्य सर्वे धनाध्यक्षा धनमादाय पुष्कलम् । व्रजन्त्वग्रे सुविहिता नानारत्नसमन्विताः ॥ २ ॥
 चतुरङ्गबलं चापि शीघ्रं निर्यातु सर्वशः । ममाज्ञासमकालं च यानं युग्यमनुत्तमम् ॥ ३ ॥
 वसिष्ठो वामदेवश्च जाबालिरथ कश्यपः । मार्कण्डेयस्तु दीर्घायुर्ऋषिः कात्यायनस्तथा ॥ ४ ॥
 एते द्विजाः प्रयान्त्वग्रे स्यन्दनं योजयस्व मे । यथा कालात्ययो न स्याद् दूता हि त्वरयन्ति माम् ॥ ५ ॥
 वचनाच्च नरेन्द्रस्य सेना च चतुरङ्गिणी । राजानमृषिभिः सार्धं व्रजन्तं पृष्ठतोऽन्वयात् ॥ ६ ॥
 गत्वा चतुरहं मार्गं विदेहानभ्युपेयिवान् । राजा च जनकः श्रीमाञ्श्रुत्वा पूजामकल्पयत् ॥ ७ ॥
 ततो राजानमासाद्य वृद्धं दशरथं नृपम् । मुदितो जनको राजा प्रहर्षं परमं ययौ ॥ ८ ॥
 उवाच वचनं श्रेष्ठो नरश्रेष्ठं मुदान्वितम् ।

Then, on the night being over, King Daśaratha, who was closeted with his preceptor and relations, joyously (summoned and) addressed Sumantra (his favourite and trusted minister) as follows:—(1) "Taking (with them) abundant riches and richly provided with various kinds of precious stones and duly protected (by armed guards), let all treasury officers proceed ahead today. (2) Let the army consisting of all its four

limbs (viz, the horse, chariots, elephants and infantry) sally forth, as soon as they receive my order, as also the whole lot of palanquins etc. as well as other conveyances (chariots etc.) of a superb type. (3) Let these Brahmans—Vasiṣṭha and Vāmaḍeva as well as Jābāli, Kaśyapa as also the long-lived Mārkaṇḍeya and Sage Kātyāyana go ahead (in palanquins or chariots); and (also) get ready my chariot so that there may

be no delay, since the envoys are urging me to make haste." (4-5) In pursuance of the royal command the army consisting of (all) its four limbs marched close behind the king (himself) driving along with the sages (each in his own conveyance). (6) Driving along the road for four days, he entered the territory of the Videhas. The moment

the glorious King Janaka heard of his advent he set about preparing for his reception. (7) Then, approaching the aged King Daśaratha, a protector of men, King Janaka, (already) full of joy, experienced supreme felicity. (8) The extremely noble Janaka submitted as follows to the delighted Daśaratha (the foremost among men) :—

स्वागतं ते नरश्रेष्ठ दिष्ट्या प्राप्तोऽसि राघव ॥ ९ ॥

पुत्रयोरुभयोः प्रीतिं लप्स्यसे वीर्यनिर्जिताम् । दिष्ट्या प्राप्तो महातेजा वसिष्ठो भगवानृषिः ॥ १० ॥
सह सर्वैर्द्विजश्रेष्ठैर्देवैरिव शतक्रतुः । दिष्ट्या मे निर्जिता विघ्ना दिष्ट्या मे पूजितं कुलम् ॥ ११ ॥
राघवैः सह सम्बन्धाद् वीर्यश्रेष्ठैर्महाबलैः । श्वः प्रभाते नरेन्द्र त्वं संवर्तयितुमर्हसि ॥ १२ ॥
यज्ञस्यान्ते नरश्रेष्ठ विवाहमृषिसत्तमैः । तस्य तद् वचनं श्रुत्वा ऋषिमध्ये नराधिपः ॥ १३ ॥
वाक्यं वाक्यविदां श्रेष्ठः प्रत्युवाच महीपतिम् । प्रतिग्रहो दातृवशः श्रुतमेतन्मया पुरा ॥ १४ ॥
यथा वक्ष्यसि धर्मज्ञ तत् करिष्यामहे वयम् ।

"Welcome is your advent (to my capital), O jewel among men ! It is through my good luck that you have come, O scion of Raghu ! (9) You will witness (here) the joyous mood of both your sons (Śrī Rāma and Lakṣmaṇa), acquired through personal prowess. It is through my good fortune (again) that the highly glorious and exceedingly powerful sage Vasiṣṭha has come along with all the jewels among Brahmans (even) as Indra (who attained the rulership of gods by virtue of his having performed a full one hundred horse-sacrifices in his past life) would in the company of gods. Fortunately enough (all) obstacles (that stood in the way of Sītā's marriage) have been thoroughly

overcome and luckily (for me) my race has been exalted through (matrimonial) alliance with the very mighty scions of Raghu, distinguished for their valour. The following morning, at the conclusion of the sacrifice, O ruler of men, you ought to celebrate the wedding with the help of the foremost of sages, O jewel among men !" Hearing the aforesaid submission of Janaka in the midst of the Ṛṣis, Daśaratha (the paramount ruler of men), the foremost of those who know how to speak, replied (as follows) to the king (Janaka) :—"(The execution of) a gift depends on the donor: this has been heard by me in the past. (10-14) We shall do as you will bid us (do), O knower of what is right !"

तद् धर्मिष्ठं यशस्यं च वचनं सत्यवादिनः ॥ १५ ॥

श्रुत्वा विदेहाधिपतिः परं विस्मयमागतः । ततः सर्वे मुनिगणाः परस्परसमागमे ॥ १६ ॥
हर्षेण महता युक्तास्तां रात्रिमवसन् सुखम् । अथ रामो महातेजा लक्ष्मणेन समं ययौ ॥ १७ ॥
विश्वामित्रं पुरस्कृत्य पितुः पादाबुपस्पृशन् । राजा च राघवौ पुत्रौ निशाम्य परिहर्षितः ॥ १८ ॥
उवाच परमप्रीतो जनकेनाभिपूजितः ।
जनकोऽपि महातेजाः क्रिया धर्मेण तत्त्ववित् । यज्ञस्य च सुताभ्यां च कृत्वा रात्रिमुवास ह ॥ १९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकोनसप्ततितमः सर्गः ॥ ६९ ॥

Janaka (the ruler of the territory of the Videhas) was filled with great astonishment to hear that most pious reply of the truthful monarch, which was conducive to glory. Filled with great delight at their meeting with one another, all the hosts of sages (assembled there) thereupon spent that night happily. Placing Viśwāmitra at his head, the highly glorious Śrī Rāma with Lakṣmaṇa then proceeded to touch the feet of his father. Greatly delighted

to behold his two sons, the ornaments of Raghu's race, and honoured in every way by Janaka, the king (Daśaratha) retired (for the night) full of great joy. Having concluded with piety the rites connected with the sacrifice (which was being performed by him) as well as those positively conducive to the good of his two daughters (Sitā and Ūrmilā, who were now going to be married), Janaka, a knower of the truth, retired for the night: so the tradition goes. (15—19)

Thus ends Canto Sixty-nine in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

सप्ततितमः सर्गः

Canto LXX

Janaka sends for his younger brother, Kuśadhwaṇa, from Sāṅkāśyā.

Invited by him, Daśaratha meets Janaka at the latter's palace,
where at the instance of Daśaratha Vasiṣṭha
glorifies the race of Ikṣvāku.

ततः प्रभाते जनकः कृतकर्मा महर्षिभिः । उवाच वाक्यं वाक्यज्ञः शतानन्दं पुरोहितम् ॥ १ ॥
भ्राता मम महातेजा वीर्यवानतिधार्मिकः । कुशध्वज इति ख्यातः पुरीमध्यवसच्छुभाम् ॥ २ ॥
वार्याफलकपर्यन्तां पिबन्निक्षुमतीं नदीम् । सांकाश्यां पुण्यसंकाशां विमानमिव पुष्पकम् ॥ ३ ॥
तमहं द्रष्टुमिच्छामि यज्ञगोप्ता स मे ततः । प्रीतिं सोऽपि महातेजा इमां भोक्ता मया सह ॥ ४ ॥
एवमुक्ते तु वचने शतानन्दस्य संनिधौ । आगताः केचिद्व्यग्रा जनकस्तान् समादिशत् ॥ ५ ॥

Having gone through the (concluding) rites connected with the sacrifice (undertaken by him) with the help of eminent Ṛṣis, the following morning, Janaka, who knew how to speak, spoke to his family priest, Śatānanda, as follows:—(1) "My highly glorious, valiant and extremely pious (younger) brother, known by the name of Kuśadhwaṇa, has taken up his abode in the blessed city of Sāṅkāśyā,—vying with heaven (the reward of virtue) and extensive as the aerial car Puṣpaka (belonging to Kubera, the god of riches), (nay) whose boundaries are

marked out by a defensive wall mounted by engines,—and drinks the water of the river Ikṣumatī. (2-3) He is the guardian of my sacrifice (inasmuch as it is he who procured materials for the sacrifice though living in Sāṅkāśyā); hence I long to see him. That highly glorious brother (of mine) too will share with me this delight (of witnessing the wedding of my two daughters)." (4) When these words were uttered (by Janaka) in the presence of Śatānanda, some level-headed messengers turned up and Janaka duly instructed them. (5)

शासनात् तु नरेन्द्रस्य प्रययुः शीघ्रवाजिभिः । समानेतुं नरव्याघ्रं विष्णुमिन्द्राज्ञया यथा ॥ ६ ॥
 सांकाश्यां ते समागम्य ददशुश्च कुशध्वजम् । न्यवेदयन् यथा वृत्तं जनकस्य च चिन्तितम् ॥ ७ ॥
 तद्वृत्तं नृपतिः श्रुत्वा दूतश्रेष्ठैर्महाजवैः । आज्ञया तु नरेन्द्रस्य आजगाम कुशध्वजः ॥ ८ ॥
 स ददर्श महात्मानं जनकं धर्मवत्सलम् । सोऽभिवाद्य शतानन्दं जनकं चातिधार्मिकम् ॥ ९ ॥
 राजार्हं परमं दिव्यमासनं चाध्यरोहत । उपविष्टाबुभौ तौ तु भ्रातरावमितद्युती ॥ १० ॥
 प्रेषयामासतुर्वीरौ मन्त्रिश्रेष्ठं सुदामनम् । गच्छ मन्त्रिपते शीघ्रमिक्ष्वाकुममितप्रभम् ॥ ११ ॥
 आत्मजैः सह दुर्धर्षमानयस्व समन्त्रिणम् । औपकार्यो स गत्वा तु रघूणां कुलवर्धनम् ॥ १२ ॥
 ददर्श शिरसा चैनमभिवाद्येदमब्रवीत् । अयोध्याधिपते वीर वैदेहो मिथिलाधिपः ॥ १३ ॥
 स त्वां द्रष्टुं व्यवसितः सोपाध्यायपुरोहितम् ।

Like Indra's men proceeding under his orders to bring (his younger brother) Upendra or the divine Dwarf, they rode at the king's command on swift horses to bring Kuśadhwaaja (a tiger among men). (6) Reaching Sāṅkāśyā they met Kuśadhwaaja and correctly made known to him what had happened as well as what was contemplated by Janaka. (7) Hearing the story of Janaka as told by the foremost of his envoys, who were very swift-footed, Kuśadhwaaja turned up immediately in obedience to the king's command. (8) He saw the high-souled Janaka, who was a lover of righteousness; and greeting Śātānanda as well as the most pious Janaka, he took his seat on a most wonderful throne worthy of kings. Hav-

ing both sat down, the valiant brothers, who were possessed of infinite glory, (called and) commanded Sudāmana, the foremost of their counsellors, in the following words:—"Proceed quickly, O chief of counsellors, to the formidable King Daśaratha (a scion of Ikṣvāku) of limitless glory and bring him along with his sons and counsellors." Going to the tent (of King Daśaratha), of course he saw Daśaratha (the promoter of the race of the Raghus) and, greeting him with his head bent low, submitted as follows:—"The celebrated King Janaka (belonging to the line of the Videhas), the ruler of Mithilā, O heroic king of Ayodhya, is eager to see you along with your preceptor and family priest."

मन्त्रिश्रेष्ठवचः श्रुत्वा राजा सर्पिगणस्तथा ॥ १४ ॥
 सवन्धुरगमत् तत्र जनको यत्र वर्तते । राजा च मन्त्रिसहितः सोपाध्यायः सवान्धवः ॥ १५ ॥
 वाक्यं वाक्यविदां श्रेष्ठो वैदेहमिदमब्रवीत् । विदितं ते महाराज इक्ष्वाकुकुलदैवतम् ॥ १६ ॥
 वक्ता सर्वेषु कृत्येषु वसिष्ठो भगवानृषिः । विश्वामित्राभ्यनुज्ञातः सह सर्वैर्महर्षिभिः ॥ १७ ॥
 एष वक्ष्यति धर्मात्मा वसिष्ठो मे यथाक्रमम् । तूष्णींभूते दशरथे वसिष्ठो भगवानृषिः ॥ १८ ॥
 उवाच वाक्यं वाक्यज्ञो वैदेहं सपुरोधसम् ।

Hearing the submission of Sudāmana (the chief of the counsellors of Janaka), the king (Daśaratha), accompanied by a multitude of sages as well as by his relations, called where Janaka was. Taking his seat along with his counsellors, preceptors and relations, Daśaratha, the foremost of those who know how to speak, spoke to Janaka (who belonged

to the line of the Videhas) as follows:—"It may be known to you, O great king, that the very powerful sage Vasiṣṭha, the adored of the house of Ikṣvāku, is our spokesman in all matters. Seated by the side of all great seers, the aforesaid Vasiṣṭha, whose mind is given to piety, will with the approval of Viśvāmitra recount my pedigree in

order of sequence." When Daśaratha became silent, the very powerful and omniscient Vasiṣṭha, who knows how to

speak, spoke to Janaka (the ornament of the Videhas) and his family priest as follows:—

अव्यक्तप्रभवो ब्रह्मा शाश्वतो नित्य अव्ययः ॥ १९ ॥

तस्मान्मरीचिः संजले मरीचेः कश्यपः सुतः । विवस्वान् कश्यपाज्जने मनुर्वैवस्वतः स्मृतः ॥ २० ॥
मनुः प्रजापतिः पूर्वमिक्ष्वाकुश्च मनोः सुतः । तमिक्ष्वाकुमयोध्यायां राजानं विद्धि पूर्वकम् ॥ २१ ॥
इक्ष्वाकोस्तु सुतः श्रीमान् कुक्षिरित्येव विश्रुतः । कुक्षेरथात्मजः श्रीमान् विकुक्षिरुदपद्यत ॥ २२ ॥
विकुक्षेस्तु महातेजा बाणः पुत्रः प्रतापवान् । बाणस्य तु महातेजा अनरण्यः प्रतापवान् ॥ २३ ॥
अनरण्यात् पृथुर्जने विशङ्कुस्तु पृथोरपि । विशङ्कोरभवत् पुत्रो धुन्धुमारो महायशः ॥ २४ ॥
धुन्धुमारान्महातेजा युवनाश्वो महारथः । युवनाश्वसुतश्चासीन्मांधाता पृथिवीपतिः ॥ २५ ॥
मांधातुस्तु सुतः श्रीमान् सुसंधिरुदपद्यत । सुसंधेरपि पुत्रौ द्वौ ध्रुवसंधिः प्रसेनजित् ॥ २६ ॥

"Born of the Unmanifest (Prakṛti) Brahmā (the creator of the universe) is immortal, eternal (in the sense that he lives to an age of two Parārdhas or 31,10,40,00,00,00,000 human years) and free from decay. (9—19) To him was born Sage Marīchi. Marīchi's son was Sage Kaśyapa. Vivaswān (the sun-god) was born to Kaśyapa. Vivaswān's son was known as Manu. (20) Manu was a Prajāpati (a lord of created beings) in the past and Ikṣwāku was the son of Manu. Know the aforesaid Ikṣwāku to have been the (very) first ruler of Ayodhya. (21) Nay, Ikṣwāku's glorious son was widely known by the name of Kuṣi and the illustrious

Vikuṣi was born as a son to Kuṣi. (22) The highly glorious and mighty Bāṇa, again, was the son of Vikuṣi, and even so Anaranya was the highly glorious and mighty son of Bāṇa. (23) From (the loins of) Anaranya sprang up Pṛthu and from Pṛthu was born Triśanku. The highly illustrious Dhundhumāra was the son of Triśanku. (24) From Dhundhumāra sprang up the highly glorious Yuvanāśwa, a great car-warrior, and King Māndhātā was the son of Yuvanāśwa. (25) The glorious Susandhi, again, was born as a son to Māndhātā, while Dhruvasandhi and Prasenjit were the two sons of Susandhi. (26)

यशस्वी ध्रुवसंधेस्तु भरतो नाम नामतः । भरतात् तु महातेजा असितो नाम जायत ॥ २७ ॥
यस्यैते प्रतिराजान उदपद्यन्त शत्रवः । हैहयास्तालजङ्घाश्च शूराश्च शशबिन्दवः ॥ २८ ॥
तांश्च स प्रतियुध्यन् वै युद्धे राजा प्रवासितः । हिमवन्तमुपागम्य भार्याभ्यां सहितस्तदा ॥ २९ ॥
असितोऽल्पबलो राजा कालधर्ममुपेयिवान् । द्वे चास्य भार्ये गर्भिण्यौ बभूवतुरिति श्रुतिः ॥ ३० ॥
एका गर्भविनाशार्थं सप्तन्यै सगरं ददौ ।

"The illustrious son of Dhruvasandhi, again, as is well known, was Bharata by name; and from Bharata sprang up a highly glorious son, Asita by name, against whom the Haihayas, the Tāla-janghas and the valiant Śaśabindus—these rival princes stood as enemies. (27-28) While confronting them in battle, of course, the said king was (routed and) banished from his kingdom (by the enemy,

who usurped his throne). Retiring to the Himalayas along with his two consorts then, King Asita, who had a small force (left with him) met his death (a necessary adjunct of Time). His two wives of course happened to be enceinte (at that time): so it is heard. (29-30) One (of them) gave food mixed with poison to her co-wife in order to get rid of her foetus.

ततः शैलवरे रम्ये बभूवाभिरतो मुनिः ॥ ३१ ॥
 भार्गवश्च्यवने नाम हिमवन्तमुपाश्रितः । तत्र चैका महाभागा भार्गवं देववर्चसम् ॥ ३२ ॥
 ववन्दे पद्मपत्राक्षी काङ्क्षन्ती सुतसुत्तमम् । तमृषिं साभ्युपागम्य कालिन्दी चाभ्यवादयत् ॥ ३३ ॥
 स तामभ्यवदद् विप्रः पुत्रेप्सुं पुत्रजन्मनि । तव कुक्षौ महाभागे सुपुत्रः सुमहाबलः ॥ ३४ ॥
 महावीर्यो महातेजा अचिरात् संजनिष्यति । गरेण सहितः श्रीमान् मा शुचः कमलेक्षणे ॥ ३५ ॥
 च्यवनं च नमस्कृत्य राजपुत्री पतिव्रता । पत्या विरहिता तस्मात् पुत्रं देवी व्यजायत ॥ ३६ ॥
 सपत्न्या तु गरस्तस्यै दत्तो गर्भजिघांसया । सह तेन गरेणैव संजातः सगरोऽभवत् ॥ ३७ ॥

"At that time an ascetic, Chyavana by name, a descendant of Sage Bhṛgu, who had taken up his abode on the Himalayas, got enamoured of that delightful and excellent peak (and made his appearance there). Desirous of bearing an excellent son, one of those (two) widows, the highly blessed Kālindī (who had been given poison with food by her co-wife and) who had eyes big as the petals of a lotus, saluted Chyavana (a scion of Bhṛgu), who possessed the splendour of god. (Nay) approaching the aforesaid seer, she greeted him (once more). (31-33) As regards the birth of a son (to her) the aforesaid Brahman said to her, eager as she was to have a (whole) son, "From

your womb, O highly fortunate lady, will be born with poison not long afterwards a noble and charming son possessing unique strength, exceedingly powerful and highly glorious. Do not grieve, O lotus-eyed lady!" (34-35) Having saluted Chyavana, the widowed princess, who was (solely) devoted to her husband, returned (to her cottage) and through the grace of the sage the glorious lady safely delivered a son. (36) Poison was administered to her by her co-wife, it will be remembered, with the intention of killing the foetus. The boy was named Sagara inasmuch as he was born along with that very poison (गरेण सह). (37)

सगरस्यासमञ्जस्तु असमञ्जादयांशुमान् । दिलीपेऽशुमतः पुत्रो दिलीपस्य भगीरथः ॥ ३८ ॥
 भगीरथात् ककुत्स्थश्च ककुत्स्थाच्च रघुस्तथा । रघोस्तु पुत्रस्तेजस्वी प्रवृद्धः पुरुषादकः ॥ ३९ ॥
 कल्माषपादोऽप्यभवत् तस्माज्जातस्तु शङ्खणः । सुदर्शनः शङ्खणस्य अग्निवर्णः सुदर्शनात् ॥ ४० ॥
 शीघ्रगस्तुवर्णस्य शीघ्रगस्य मरुः सुतः । मरोः प्रशुश्रुकस्त्वासीदम्बरीषः प्रशुश्रुकात् ॥ ४१ ॥
 अम्बरीषस्य पुत्रोऽभून्नहुषश्च महीपतिः । नहुषस्य ययातिस्तु नाभागस्तु ययातिजः ॥ ४२ ॥
 नाभागस्य बभूवाज अजाद् दशरथोऽभवत् । अस्माद् दशरथाज्जातौ भ्रातरौ रामलक्ष्मणौ ॥ ४३ ॥
 आदिवंशविशुद्धानां राशं परमधर्मिणाम् । इक्ष्वाकुकुलजातानां वीराणां सत्यवादिनाम् ॥ ४४ ॥
 रामलक्ष्मणयोरर्थे त्वत्सुते वरये नृप । सदृशाभ्यां नरश्रेष्ठ सदृशे दातुमर्हसि ॥ ४५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्ततितमः सर्गः ॥ ७० ॥

"Sagara's son was Asamañja and from Asamañja, again, sprang up Aṁsumān. Dilipa was the son of Aṁsumān. Dilipa's son was Bhagīratha. (38) From Bhagīratha sprang up Kakutstha and from Kakutstha likewise sprang up

Raghu; while Raghu's son was the glorious Pravṛddha, who (later on) turned out to be an ogre (under the curse of his preceptor, Vasiṣṭha) and (also) became known as Kalmāṣapāda (because of his speckled feet).* Again,

* We read elsewhere how Pravṛddha, when turned into an ogre by the curse of Vasiṣṭha, took water in the palm of his hand in readiness to pronounce a counter-cure on his preceptor but, when deterred by his wife, threw the water on one of his feet, which got speckled that very moment.

from the latter sprang up Śankhaṇa. Sudarśana was the son of Śankhaṇa; from Sudarśana sprang up Agnivarṇa.

39-40) Śighraga was the son of Agnivarṇa and Śighraga's son was Maru. Maru's son was Praśuśruka, while from Praśuśruka sprang up Ambariṣa. (41) Ambariṣa's son, again, was King Nahuṣa* and Nahuṣa's son was Yayāti; while Nābhāga was the son of Yayāti. (42) Nābhāga's son was Aja, from Aja sprang up Daśaratha. To this Daśaratha† (present before you) were born the two brothers, Śrī Rāma and

Lakṣmaṇa (along with their two other brothers, Bharata and Śatrughna). (43) (On behalf of King Daśaratha, as his family priest) I sue for your two daughters, O protector of men, for the sake of Śrī Rāma and Lakṣmaṇa, belonging as they do to the line of exceedingly pious, valiant and truthful monarchs born in the race of Ikṣvāku and absolutely pure of descent from the (very) beginning. Be pleased, O jewel among men, to give away your worthy daughters to the two (equally) worthy princes." (44-45)

Thus ends Canto Seventy in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकसप्ततितमः सर्गः

Canto LXXI

Recounting his own pedigree, Janaka offers the hand of his two daughters, Sītā and Ūrmilā, to Śrī Rāma and Lakṣmaṇa respectively.

एवं ब्रुवाणं जनकः प्रत्युवाच कृताञ्जलिः । श्रोतुमर्हसि भद्रं ते कुलं नः परिकीर्तितम् ॥ १ ॥
प्रदाने हि मुनिश्रेष्ठ कुलं निरवशेषतः । वक्तव्यं कुलजातेन तन्निबोध महामते ॥ २ ॥

To Vasiṣṭha, who was speaking as aforesaid, Janaka with joined palms replied (as follows) :—“Be pleased to hear our genealogy, which is going to be recounted by us. May God bless you.” (1) On the eve of giving away one's

daughter (to a bridegroom), O jewel among sages, one's pedigree needs must be exhaustively recited by one coming of a respectable family. Therefore hear my pedigree (as is being narrated by us), O Brahman of great wisdom ! (2)

राजाभूत् त्रिषु लोकेषु विश्रुतः स्वेन कर्मणा । निमिः परमधर्मात्मा सर्वसत्त्ववतां वरः ॥ ३ ॥
तस्य पुत्रो मिथिर्नाम जनको मिथिपुत्रकः । प्रथमो जनको राजा जनकादप्युदावसुः ॥ ४ ॥
उदावसोस्तु धर्मात्मा जातो वै नन्दिवर्धनः । नन्दिवर्धसुतः शूरः सुकेतुर्नाम नामतः ॥ ५ ॥
सुकेतोरपि धर्मात्मा देवरातो महाबलः । देवरातस्य राजर्षेर्वृहद्रथ इति स्मृतः ॥ ६ ॥
वृहद्रथस्य शूरोऽभून्महावीरः प्रतापवान् । महावीरस्य धृतिमान् सुधृतिः सत्यविक्रमः ॥ ७ ॥
सुधृतेरपि धर्मात्मा धृष्टकेतुः सुधार्मिकः । धृष्टकेतोश्च राजर्षेर्हर्यश्व इति विश्रुतः ॥ ८ ॥

* Kings Nahuṣa and Yayāti mentioned here are different from the kings of the same name belonging to the lunar dynasty and figuring in the Mahābhārata and elsewhere.

† The order in which the names occur here is different from that followed in some of the Purāṇas. The difference can, however, be reconciled by the fact that the accounts relate to different Kalpas or cycles.

हर्यश्वस्य मरुः पुत्रो मरोः पुत्रः प्रतीन्धकः । प्रतीन्धकस्य धर्मात्मा राजा कीर्तिरथः सुतः ॥ ९ ॥
 पुत्रः कीर्तिरथस्यापि देवमीढ इति स्मृतः । देवमीढस्य विबुधो विबुधस्य महीध्रकः ॥ १० ॥
 महीध्रकसुतो राजा कीर्तिरातो महाबलः । कीर्तिरातस्य राजर्षेर्महारोमा व्यजायत ॥ ११ ॥
 महारोम्णस्तु धर्मात्मा स्वर्णरोमा व्यजायत । स्वर्णरोम्णस्तु राजर्षेर्ह्रस्वरोमा व्यजायत ॥ १२ ॥

There was a most pious-minded king, Nimi (by name), who was the foremost of all powerful men and celebrated in (all) the three worlds for his deeds. (3) His son was Mithi by name; Mithi's son was Janaka, the first ruler bearing the title of Janaka. From Janaka, again, sprang up Udāvasu. (4) From Udāvasu indeed sprang up Nandivardhana, whose mind was really given to piety. Nandivardhana's gallant son, as is well known, was Suketu by name. (5) From Suketu, again, sprang up the pious-minded and very mighty Devarāta; the son of the royal sage Devarāta was known as Bṛhadratha. (6) The gallant and glorious Mahāvīra was the son of Bṛhadratha. Mahāvīra's steadfast and truly valiant son was Sudhṛti. (7)

Sudhṛti's son, again, was the highly pious Dhṛṣṭaketu, whose mind was given to righteousness; and the son of the royal sage Dhṛṣṭaketu was widely known by the name of Haryaśwa. (8) Haryaśwa's son was Maru. Maru's son was Pratindhaka and Pratindhaka's pious-minded son was King Kirtiratha. (9) Kirtiratha's son, again, was known as Devamīḍha. Devamīḍha's son was Vibudha and Vibudha's Mahīdhṛaka. (10) Mahīdhṛaka's son was the very mighty King Kirtirāta. Mahārōmā was born as the son of the royal sage Kirtirāta. (11) From Mahārōmā indeed sprang up the pious-minded Swarnarōmā and from the royal sage Swarnarōmā sprang up Hraswarōmā. (12)

तस्य पुत्रद्वयं राज्ञो धर्मज्ञस्य महात्मनः । ज्येष्ठोऽहमनुजो भ्राता मम वीरः कुशध्वजः ॥ १३ ॥
 मां तु ज्येष्ठं पिता राज्ये सोऽभिषिच्य नराधिपः । कुशध्वजं समावेश्य भारं मयि वनं गतः ॥ १४ ॥
 वृद्धे पितरि स्वर्याते धर्मेण धुरमावहम् । भ्रातरं देवसंकाशं स्नेहात् पश्यन् कुशध्वजम् ॥ १५ ॥
 कस्यचित् त्वथ कालस्य सांकाश्यादागतः पुरात् । सुधन्वा वीर्यवान् राजा मिथिलामवरोधकः ॥ १६ ॥
 स च मे प्रेषयामास शैवं धनुरनुत्तमम् । सीता च कन्या पद्माक्षी मह्यं वै दीयतामिति ॥ १७ ॥
 तस्याप्रदानान्महर्षे युद्धमासीन्मया सह । स हतोऽभिमुखो राजा सुधन्वा तु मया रणे ॥ १८ ॥
 निहत्य तं मुनिश्रेष्ठ सुधन्वानं नराधिपम् । सांकाश्ये भ्रातरं शूरमभ्यपिञ्चं कुशध्वजम् ॥ १९ ॥

A couple of sons were born to that high-souled king, who knew what is right, myself being the elder and my valiant brother, Kuśadhwaaja, the younger. (13) Installing me, the elder one, on the throne and entrusting Kuśadhwaaja to me as my charge, the king (my father) retired to the forest. (14) My aged father having ascended to heaven, I bore the burden (of kingship thrown by him on my shoulders) in conformity with (the principles of) righteousness, looking after with affection my brother Kuśadhwaaja, who shines like a god. (15) Some time later the powerful King

Sudhanvā came (all the way) from the town of Sāṅkāśya and besieged Mithilā. (16) He sent word to me saying, "The superb bow belonging to Lord Śiva as well as your lotus-eyed daughter, Sitā, may kindly be given away to me." (17) On my refusal, O great seer, he fought with me, with the result that, fighting face to face (with) me on the battle-field, the aforesaid King Sudhanvā was eventually killed by me. (18) Having got rid of the said King Sudhanvā, O jewel among sages, I enthroned my valiant brother, Kuśadhwaaja, at Sāṅkāśya. (19)

कनीयानेष मे भ्राता अहं ज्येष्ठो महामुने । ददामि परमप्रीतो वध्वौ ते मुनिपुंगव ॥ २० ॥
 सीतां रामाय भद्रं ते ऊर्मिलां लक्ष्मणाय वै । वीर्यशुल्कां मम सुतां सीतां सुरसुतोपमाम् ॥ २१ ॥
 द्वितीयामूर्मिलां चैव त्रिर्ददामि न संशयः । ददामि परमप्रीतो वध्वौ ते मुनिपुंगव ॥ २२ ॥
 रामलक्ष्मणयो राजन् गोदानं कारयस्व ह । पितृकार्यं च भद्रं ते ततो वैवाहिकं कुरु ॥ २३ ॥

मघा ह्यद्य महाबाहो तृतीयदिवसे प्रभो ।

फलगुण्यामुत्तरे राजंस्तस्मिन् वैवाहिकं कुरु । रामलक्ष्मणयोरर्थे दानं कार्यं सुखोदयम् ॥ २४ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकसप्ततितमः सर्गः ॥ ७१ ॥

This younger brother of mine as well as I, the elder, most delightfully offer to you my two daughters as your daughters-in-law, Sitā for Śrī Rāma and Ūrmilā for Lakṣmaṇa, O eminent sage ! May prosperity attend on you, O jewel among sages ! I repeat thrice: full of supreme delight I offer as your daughters-in-law my daughter, Sitā, who resembles a daughter of the gods and has been won (by Śrī Rāma) through (personal) valour, as also Ūrmilā, my second daughter. There is no doubt about it, O jewel among sages ! (20-22) (Turning to Daśaratha) please get (the formality of) Samāvartana (the ceremony of returning to one's own parents' home after completing one's

studies at the residence of one's teacher, marked with the shaving* of one's hair on the head as well as on the arm-pits) gone through by Śrī Rāma and Lakṣmaṇa with delight, and then perform the Nāndīśrāddha (a ceremony intended to propitiate one's departed ancestors) preliminary to matrimony. May good betide you, O king ! (23) Indeed the constellation Maghā is in the ascendant today, O mighty-armed king ! On the third day, when the celebrated Uttarā Phālgunī mansion is in the ascendant, my lord, perform the wedding ceremony. Gifts, which are calculated to bring happiness in its wake, should be made for the welfare of Śrī Rāma and Lakṣmaṇa. (24)

Thus ends Canto Seventy-one in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

द्विसप्ततितमः सर्गः

Canto LXXII

Vasiṣṭha and Viśwāmitra jointly ask for the hand of the two daughters of Kuśādhwaja in favour of Bharata and Śatrughna and Janaka acquiesces in the proposal.

Thereupon Daśaratha gets his sons to perform the rite of Samāvartana and himself performs the Nāndīśrāddha.

तमुक्तवन्तं वैदेहं विश्वामित्रो महामुनिः । उवाच वचनं वीरं वसिष्ठसहितो नृपम् ॥ १ ॥
 अचिन्त्यान्यप्रमेयाणि कुलानि नरपुंगव । इक्ष्वाकूणां विदेहानां नैपां तुल्योऽस्ति कश्चन ॥ २ ॥
 सदृशो धर्मसम्बन्धः सदृशो रूपसम्पदा । रामलक्ष्मणयो राजन् सीता चोर्मिलया सह ॥ ३ ॥
 वक्तव्यं च नरश्रेष्ठ श्रूयतां वचनं मम । भ्राता यवीयान् धर्मज्ञ एष राजा कुशध्वजः ॥ ४ ॥
 अस्य धर्मात्मनो राजन् रूपेणाप्रतिमं भुवि । सुताद्वयं नरश्रेष्ठ पत्न्यर्थं वरयामहे ॥ ५ ॥

* The word 'गोदान' in Sanskrit also means the shaving of one's hair.

भरतस्य कुमारस्य शत्रुघ्नस्य च धीमतः । वरये ते सुते राजस्तयोरर्थे महात्मनोः ॥ ६ ॥
 पुत्रा दशरथस्येमे रूपयौवनशालिनः । लोकपालसमाः सर्वे देवतुल्यपराक्रमाः ॥ ७ ॥
 उभयोरपि राजेन्द्र सम्बन्धेनानुबध्यताम् । इक्ष्वाकुकुलमव्यग्रं भवतः पुण्यकर्मणः ॥ ८ ॥

To the celebrated and heroic King Janaka (belonging to the Videha dynasty), who had finished his say, the great sage Viśwāmitra, accompanied by Vasiṣṭha, addressed the following words:—(1) "The (royal) houses of Ikṣwāku and Videha are inconceivably great and immeasurably glorious, O jewel among men ! There is none equal to those belonging to these two races. (2) The sacred (matrimonial) alliance (going to be contracted between the two houses) is well-matched; it is well-matched in point of physical charm as well as of riches; for Sītā along with Ūrmilā is (quite) becoming of Śrī Rāma and Lakṣmaṇa. (3) There is more to be said (on this subject), O jewel among men ! Let my counsel be heard. Here is your younger brother, King Kuśadhwaaja, who knows what is right. (4) We sue,

O jewel among men, as a wife to Prince Bharata as also to the shrewd Śatru-ghna (the two other sons of Emperor Daśaratha) the two daughters, of this pious-minded prince, who are peerless on earth in point of comeliness. O king; (whereas) I ask your two daughters (Sītā and Ūrmilā) for these two high-souled princes (Śrī Rāma and Lakṣmaṇa), O Janaka ! (5-6) All these (four) sons of Daśaratha are full of charm as well as of youth, (nay) equal in prowess to gods, and the (very) compeers of the guardians of the spheres. (7) Through the marriage of both (these pairs) let the house of Ikṣwāku be bound (with ties of love), O ruler of rulers; and let your mind remain unperturbed (by a feeling of diffidence in contracting a fourfold relation with the great King Daśaratha all at once), a man of virtuous deeds as you are." (8)

विश्वामित्रवचः श्रुत्वा वसिष्ठस्य मते तदा । जनकः प्राञ्जलिर्वाक्यमुवाच मुनिपुंगवौ ॥ ९ ॥
 कुलं धन्यमिदं मन्ये येषां तौ मुनिपुंगवौ । सदृशं कुलसम्बन्धं यदाज्ञापयतः स्वयम् ॥ १० ॥
 एवं भवतु भद्रं वः कुशध्वजसुते इमे । पत्न्यौ भजेतां सहितौ शत्रुघ्नभरताबुभौ ॥ ११ ॥
 एकाह्ना राजपुत्रीणां चतसृणां महामुने । पाणीन् गृह्णन्तु चत्वारो राजपुत्रा महाबलाः ॥ १२ ॥
 उत्तरे दिवसे ब्रह्मन् फल्गुनीभ्यां मनीषिणः । वैवाहिकं प्रशंसन्ति भगो यत्र प्रजापतिः ॥ १३ ॥

Hearing the proposal of Viśwāmitra, agreeing with the view of Vasiṣṭha, Janaka forthwith submitted to both the jewels among sages with joined palms as follows:—(9) "I consider my pedigree blessed in that you two shining jewels among sages personally enjoin us to contract a matrimonial alliance worthy of us. (10) Let it be so ! May good fortune attend on you (all) ! Let Śatrugna and Bharata both, who (ever) remain together, take to wife the said

two daughters of Kuśadhwaaja. (11) Let (all) the four very mighty princes marry the four princesses the same day, O eminent sage ! (12) The wise commend a wedding on the second of the following two days marked by the ascendancy of the two lunar mansions bearing the name of Phalgunī (viz, the Pūrvā Phalgunī and the Uttarā Phalgunī), presided over by Prajāpati, the god presiding over the genitals." (13)

एवमुक्त्वा वचः सौम्यं प्रत्युत्थाय कृताञ्जलिः । उभौ मुनिवरौ राजा जनको वाक्यमब्रवीत् ॥ १४ ॥
 परो धर्मः कृतो मद्यं शिष्योऽस्मि भवतोस्तथा । इमान्यासनमुख्यानि आस्यतां मुनिपुंगवौ ॥ १५ ॥
 यथा दशरथस्येयं तथायोध्या पुरी मम । प्रभुत्वे नास्ति संदेहो यथार्हं कर्तुमर्ह्य ॥ १६ ॥

Having made the aforesaid gentle request and rising from his seat (as a mark of respect), King Janaka submitted with joined palms to both the great sages as follows:—(14) "A supreme merit has been conferred upon me (by you in the form of virtue resulting from the contemplated gift of my daughters to worthy recipients). I am a servant to you

both in the same way as Daśaratha is. Here are excellent seats (for you); let you (both) be seated, O jewels among sages ! (15) (Just) as this city (of Mithilā) belongs to Daśaratha, so is Ayodhya my own city. There can be no doubt about your authority (here). Be pleased (therefore) to do what is in the fitness of things." (16)

तथा ब्रुवति वैदेहे जनके रघुनन्दनः । राजा दशरथो हृष्टः प्रत्युवाच महीपतिम् ॥ १७ ॥
 युवामसंख्येयगुणौ भ्रातरौ मिथिलेश्वरौ । ऋषयो राजसंवाश्च भवद्भ्यामभिपूजिताः ॥ १८ ॥
 स्वस्ति प्राप्नुहि भद्रं ते गमिष्यामः स्वमालयम् । श्राद्धकर्माणि विधिवद्विधास्य इति चाब्रवीत् ॥ १९ ॥
 तमापृष्ट्वा नरपतिं राजा दशरथस्तदा । मुनीन्द्रौ तौ पुरस्कृत्य जगामाशु महायशाः ॥ २० ॥
 स गत्वा निलयं राजा श्राद्धं कृत्वा विधानतः । प्रभाते कात्यमुत्थाय चक्रे गोदानमुत्तमम् ॥ २१ ॥
 गवां शतसहस्रं च ब्राह्मणेभ्यो नराधिपः । एकैकशो ददौ राजा पुत्रानुद्दिश्य धर्मतः ॥ २२ ॥
 सुवर्णशृङ्गयः सम्पन्नाः सवत्साः कांस्यदोहनाः । गवां शतसहस्राणि चत्वारि पुरुषर्षभः ॥ २३ ॥
 वित्तमन्यच्च सुबहु द्विजेभ्यो रघुनन्दनः । ददौ गोदानमुद्दिश्य पुत्राणां पुत्रवत्सलः ॥ २४ ॥
 स सुतैः कृतगोदानैर्वृतः सन् नृपतिस्तदा । लोकपालैरिवाभाति वृतः सौम्यः प्रजापतिः ॥ २५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्विसप्ततितमः सर्गः ॥ ७२ ॥

While Janaka, who belonged to the line of the Videhas, was speaking thus, King Daśaratha, a scion of Raghu, joyously replied to the (aforesaid) king (as follows):—(17) "You two brothers, the rulers of Mithilā, possess innumerable qualities. Sages and hosts of princes have been entertained by you both (on many occasions)." (18) "Attain happiness. May God bless you ! We shall (now) retire to our own lodging and shall duly perform the Śrāddha rites," he added. (19) Asking leave of the celebrated Janaka (a ruler of men) at that moment, the highly illustrious King Daśaratha soon departed, placing the aforesaid two great sages (Vasiṣṭha and Viśvāmitra) at his head. (20) Reaching his lodging and performing the Śrāddha with due ceremony, the king rose in the morning and performed the grand Samāvartana ceremony (with respect to

his four sons, consisting in the shaving of their hair and the gifting of cows), appropriate to that time. (21) The king (Daśaratha), who loved his sons very much, gave away in accordance with the principles of righteousness a hundred thousand cows to the Brahmans for the sake of each of his (four) sons. (22) In the name of the Samāvartana ceremony with respect to his (four) sons Emperor Daśaratha (a scion of Raghu), the foremost of men, who was (so) fond of his sons, bestowed (on that occasion) on the Brahmans four lakhs of (recently) calved cows that had their horns plated with gold and yielded ample milk, each with a milking vessel of bell-metal, as well as abundant riches of other description. (23-24) Surrounded on that occasion by his sons, who had their heads shaved and had gifted (so many)

cows, the king shone brightly like the beings) surrounded by the guardians of
delightful Brahmā (the lord of created the spheres. (25)

*Thus ends Canto Seventy-two in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa
of Vālmiki, the work of a Ṛṣi and the oldest epic.*

त्रिसप्ततितमः सर्गः

Canto LXXIII

Janaka escorts Daśaratha and his four sons clad in nuptial attire to
the pavilion erected for the wedding. Placing Viśwāmitra and
Śatānanda at his head, Vasiṣṭha conducts the marriage
ceremony. Śrī Rāma and his three brothers clasp
the hand of Sītā and her sisters. Singing
and dancing for joy, the gods rain
heavenly flowers on the brides
and bridegrooms.

यस्मिंस्तु दिवसे राजा चक्रे गोदानमुत्तमम् । तस्मिंस्तु दिवसे वीरो युधाजित् समुपेयिवान् ॥ १ ॥
पुत्रः केकयराजस्य साक्षाद् भरतमातुलः । दृष्ट्वा पृष्ट्वा च कुशलं राजानमिदमब्रवीत् ॥ २ ॥
केकयाधिपती राजा स्नेहात् कुशलमब्रवीत् । येषां कुशलकामोऽसि तेषां सम्प्रत्यनामयम् ॥ ३ ॥
स्वस्तीयं मम राजेन्द्र द्रष्टुकामो महीपतिः । तदर्थमुपयातोऽहमयोध्यां रघुनन्दन ॥ ४ ॥
श्रुत्वा त्वहमयोध्यायां विवाहार्थं तवात्मजान् । मिथिलामुपयातांस्तु त्वया सह महीपते ॥ ५ ॥
त्वरयाम्युपयातोऽहं द्रष्टुकामः स्वसुः सुतम् । अथ राजा दशरथः प्रियातिथिमुपस्थितम् ॥ ६ ॥
दृष्ट्वा परमसत्कारैः पूजनार्हमपूजयत् ।

On that very day when in fact the
emperor (Daśaratha) performed the grand
Samāvartana ceremony, the valiant
Yudhājī, the son of the ruler of the
Kekeya kingdom and Bharata's own
maternal uncle, duly arrived (at Mithilā).
Seeing the emperor and inquiring after
his welfare, he submitted to him as
follows:—(1-2) "(My father), the
sovereign ruler of the Kekaya territory,
has out of affection inquired after your
welfare and added that all is well at
present with those whose well-being you
desire. (3) The king (my father) is

eager to see Bharata (my sister's son),
O king of kings ! For this purpose I
went straight to Ayodhya, O scion of
Raghu ! (4) When however, O king,
I heard at Ayodhya of your sons
(Bharata and Śatrughna) having
proceeded with you direct to Mithilā
for the wedding (of Śrī Rāma), I drove
in haste (to this place), eager to see my
sister's son." Seeing his beloved guest
(Yudhājī), deserving of (all) honour,
arrived (in his presence), King
Daśaratha forthwith entertained him
with utmost attentions.

ततस्तामुषितो रात्रिं सह पुत्रैर्महात्मभिः ॥ ७ ॥
प्रभाते पुनरुत्थाय कृत्वा कर्माणि तत्त्ववित् । ऋषींस्तदा पुरस्कृत्य यज्ञवाटमुपागमत् ॥ ८ ॥
युक्ते मुहूर्ते विजये सर्वाभरणभूषितैः । भ्रातृभिः सहितो रामः कृतकौतुकमङ्गलः ॥ ९ ॥
वसिष्ठं पुरतः कृत्वा महर्षीन्परानपि । वसिष्ठो भगवानेत्य वैदेहमिदमब्रवीत् ॥ १० ॥

राजा दशरथो राजन् कृतकौतुकमङ्गलैः । पुत्रैर्नरवरश्रेष्ठो दातारमभिकाङ्क्षते ॥ ११ ॥
दातृप्रतिग्रहीतृभ्यां सर्वार्थाः सम्भवन्ति हि । स्वधर्मं प्रतिपद्यस्व कृत्वा वैवाह्यमुत्तमम् ॥ १२ ॥

Then, having spent that night with his high-souled sons, he got up again in the morning; and, having finished his duties (for the morning), the king (who had realized the truth) forthwith reached the pavilion erected for the wedding, placing the sages at his head. (5-8) Placing at his head the sage Vasiṣṭha and other eminent sages too, and accompanied by (all) his (three) brothers, adorned with every ornament, Śrī Rāma, who was (himself) dressed in a festive attire appropriate to the occasion of wedding, also arrived at the hour known (in astronomical works) by the name of Vijaya (so called because it is

calculated to bring success to an enterprise undertaken during that hour), propitious for a wedding. Arriving there, the holy Vasiṣṭha spoke to Janaka (born in the line of the Videhas) as follows:—(10) "Along with his sons, dressed in a festive attire appropriate to the occasion of wedding, O king, Emperor Daśaratha, a jewel among the foremost of men, awaits the pleasure of the donor; for all gifts take place (only) with the co-operation of the donor and the donee. (Therefore) performing the noble rites pertaining to the wedding, discharge your sacred obligation (of redeeming the given by you to king Daśaratha)." (11-12)

इत्युक्तः परमोदारो वसिष्ठेन महात्मना । प्रत्युवाच महातेजा वाक्यं परमधर्मवित् ॥ १३ ॥
कः स्थितः प्रतिहारो मे कस्याशां सम्प्रतीक्षते । स्वगृहे को विचारोऽस्ति यथा राज्यमिदं तव ॥ १४ ॥
कृतकौतुकसर्वस्वा वेदिमूलमुपागताः । मम कन्या मुनिश्रेष्ठ दीप्ता वह्नेरिवार्चिषः ॥ १५ ॥
सद्योऽहं त्वत्प्रतीक्षोऽस्मि वेद्यामस्यां प्रतिष्ठितः । अविघ्नं क्रियतां सर्वं किमर्थं हि विलम्ब्यते ॥ १६ ॥
तद् वाक्यं जनकेनोक्तं श्रुत्वा दशरथस्तदा । प्रवेशयामास सुतान् सर्वानृषिगणानपि ॥ १७ ॥
ततो राजा विदेहानां वसिष्ठमिदमब्रवीत् । कारयस्व ऋषे सर्वामृषिभिः सह धार्मिक ॥ १८ ॥
रामस्य लोकगमस्य क्रियां वैवाहिकीं प्रभो ।

Requested thus by the high-souled Vasiṣṭha, the highly glorious Janaka, who was extremely noble and possessed the highest knowledge of what is right, replied as follows:—(13) "Who stands at the door to guard my entrance and whose permission does the emperor keenly await ? What scruple should there be in entering one's own house ? This kingdom is as much yours as mine. (14) Having gone through all auspicious rites connected with the wedding, my daughters, O jewel among sages, have (already) arrived at the foot of the sacrificial altar, looking like so many blazing flames of fire. (15) Firmly

seated on this altar I am just waiting for you. (Hence) let every-thing (connected with the wedding) be performed without any let or hindrance. What for is the ceremony actually being delayed ?" (16) Hearing the aforesaid reply given by Janaka, Daśaratha forthwith took his sons as also all the hosts of sages into the pavilion (erected for the wedding). (17) Thereupon Janaka (the ruler of the Videha kingdom) submitted as follows to Vasiṣṭha:—"Along with the (other) sages, O pious seer, conduct the nuptial ceremony of Śrī Rāma, the delight of the world, my lord !"

तथेत्युक्त्वा तु जनकं वसिष्ठो भगवानृषिः ॥ १९ ॥
विश्वामित्रं पुरस्कृत्य शतानन्दं च धार्मिकम् । प्रपामध्ये तु विधिवद् वेदिं कृत्वा महातपाः ॥ २० ॥
अलञ्चकार तां वेदिं गन्धपुष्पैः समन्ततः । सुवर्णपालिकाभिश्च चित्रकुम्भैश्च साङ्करैः ॥ २१ ॥

अङ्कुराढ्यैः शरावेश्व धूपपात्रैः सधूपकैः । शङ्खपात्रैः सुवेः सुग्भिः पात्रैरर्घ्याभिपूरितैः ॥ २२ ॥
 लाजपूर्णैश्च पात्रीभिरक्षतैरपि संस्कृतैः । दभैः समैः समास्तीर्य विधिवन्मन्त्रपूर्वकम् ॥ २३ ॥
 अग्निमाधाय तं वेश्यां विधिमन्त्रपुरस्कृतम् । जुहावाग्नौ महातेजा वसिष्ठो मुनिपुंगवः ॥ २४ ॥

Saying "Amen!" to Janaka, and placing Viśvāmitra and the pious Śatānanda at his head, the holy sage Vasiṣṭha, who was a great ascetic, prepared a sacrificial altar at the centre of the pavilion according to the scriptural ordinance, and decorated the said altar on all sides with sandal-paste and flowers. He (then) provided it with plates of gold and jars of variegated colours containing sprouts as well as with shallow earthenware cups (also) full of sprouts, vessels for incense containing incense, conches serving the purpose of vessels, Sruks (large wooden ladles used for pouring ghee on a sacrificial fire and properly made of Palāśa or Khadira wood about as long as an arm, with a receptacle

at the end of the size of a hand) and Sruvas (smaller wooden ladles used for pouring ghee into the Sruk), vessels brimful with water to be offered to a deity for washing the hands etc. with, as well as with vessels full of parched grains of paddy and smaller vessels as also with grains of unbroken rice dyed with the powder of dried turmeric root. (Again) bestrewing the altar with blades of Darbha grass equal in length and placing the fire on it according to the scriptural ordinance while reciting sacred texts, the highly glorious Vasiṣṭha, the foremost of sages, poured oblations into it with due ceremony with the recitation of sacred texts. (18-24)

ततः सीतां समानीय सर्वाभरणभूषिताम् । समक्षमग्नेः संस्थाप्य राघवाभिमुखे तदा ॥ २५ ॥
 अब्रवीज्जनको राजा कौसल्यानन्दवर्धनम् । इयं सीता मम सुता सहधर्मचरी तव ॥ २६ ॥
 प्रतीच्छ चैनां भद्रं ते पाणिं गृह्णीष्व पाणिना । पतिव्रता महाभागा छायेवानुगता सदा ॥ २७ ॥
 इत्युक्त्वा प्राक्षिपद् राजा मन्त्रपूतं जलं तदा । साधु साध्विति देवानामृषीणां वदतां तदा ॥ २८ ॥
 देवदुन्दुभिनिर्घोषः पुष्पवर्षो महानभूत् ।

Duly escorting after that Sitā, adorned with all (sorts of) jewels, and having comfortably seated her before the sacred fire opposite Śrī Rāma (the ornament of Raghu's race), King Janaka then spoke (as follows) to Śrī Rāma (the promoter of Kauśalya's joy):—"This Sitā, my daughter, is going to be your helpmate in discharging your sacred obligations. (25-26) Take her hand in your own and accept her (as your own). May good betide you! She is highly fortunate and

will remain exclusively devoted to you (her husband) and will ever follow you as a shadow." (27) Saying so, the king (Janaka) forthwith transferred (to Śrī Rāma's hand) the water (in his own hand), consecrated by the recitation of sacred texts (signifying his will to offer the hand of Sitā to Śrī Rāma). At that time was heard the noise of celestial kettledrums and there fell an abundant shower of flowers rained by gods and sages exclaiming "Good! Well done!"

एवं दत्त्वा सुतां सीतां मन्त्रोदकपुरस्कृताम् ॥ २९ ॥
 अब्रवीज्जनको राजा हर्षेणाभिपरिप्लुतः । लक्ष्मणागच्छ भद्रं ते ऊर्मिलामुद्यतां मया ॥ ३० ॥
 प्रतीच्छ पाणिं गृह्णीष्व मा भूत् कालस्य पर्ययः । तमेवमुक्त्वा जनको भरतं चाम्यभाषत ॥ ३१ ॥
 गृहाण पाणिं माण्डव्याः पाणिना रघुनन्दन । शत्रुघ्नं चापि धर्मात्मा अब्रवीन्मथिलेश्वरः ॥ ३२ ॥
 श्रुतकीर्तेर्महाबाहो पाणिं गृह्णीष्व पाणिना । सर्वे भवन्तः सौम्याश्च सर्वे सुचरितव्रताः ॥ ३३ ॥
 पत्नीभिः सन्तु काकुत्स्था मा भूत् कालस्य पर्ययः ।

Having thus given away (to Śrī Rāma) his daughter, Sitā, in the wake of water (held in his palm and) consecrated by the recitation of Mantras (giving expression to his vow of bestowing the princess on Śrī Rāma), King Janaka, filled with rapture, said (to Lakṣmaṇa), "Lakṣmaṇa, come along; may good betide you ! Accept Ūrmilā (being) given away by me. Take her hand (in your own), let there be no loss of time." Having requested him (Lakṣmaṇa) thus,

Janaka spoke to Bharata too (as follows) :— (28—31) "Clasp the hand of Māṇḍavi with your own, O scion of Raghu !" The pious king of Mithilā further said to Śatrughna, "Take in your hand, O mighty-armed prince, the hand of Śrutakirti. You are all gentle and have all duly observed sacred vows (of celibacy etc). (32—33) Let yourselves be married, O scions of Kakutstha ! Let there be no delay."

जनकस्य वचः श्रुत्वा पाणीन् पाणिभिरस्पृशन् ॥ ३४ ॥

चत्वारस्ते चतसृणां वसिष्ठस्य मते स्थिताः । अग्निं प्रदक्षिणं कृत्वा वेदिं राजानमेव च ॥ ३५ ॥

ऋषींश्चापि महात्मानः सहभार्या रघूद्वहाः । यथोक्तेन ततश्चक्रुर्विवाहं विधिपूर्वकम् ॥ ३६ ॥

पुष्पवृष्टिर्महत्यासीदन्तरिक्षात् सुभास्वरा । दिव्यदुन्दुभिनिर्घोषैर्गीतवादित्रनिःस्वनैः ॥ ३७ ॥

ननृतुश्चाप्सरस्संघा गन्धर्वाश्च जगुः कलम् । विवाहे रघुमुख्यानां तदद्भुतमदृश्यत ॥ ३८ ॥

ईदृशे वर्तमाने तु तूर्योद्घुष्टनिनादिते । त्रिरग्निं ते परिक्रम्य ऊर्ध्वभार्या महौजसः ॥ ३९ ॥

अथोपकार्यं जग्मुस्ते सभार्या रघुनन्दनाः । राजाप्यनुययौ पश्यन् सर्षिसंघः सबान्धवः ॥ ४० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रिसप्ततितमः सर्गः ॥ ७३ ॥

Hearing the request of Janaka, (all) the four princes, who followed the judgment of Vasiṣṭha, grasped with their hands the hands of the four princesses. Going clockwise round the sacrificial fire, the altar as well as round Janaka and the sages too, the high-souled princes (the jewels among the Raghus) along with their brides thereupon went through the wedding ceremony in accordance with the (correct) procedure as laid down in our scriptures. (34—36) Accompanied by the loud beating of celestial kettle-drums and the melodious sound of vocal and instrumental music, an abundant and most splendid shower of blossoms fell

from the heavens. (37) Nay, bevvies of celestial nymphs danced and Gandharvas sang in a sweet voice. That was a marvellous phenomenon which was noticed during the wedding of the jewels of Raghu's race. (38) While such a (celestial) consonance of sounds prevailed with its echo, those highly glorious princes went round the (sacrificial) fire thrice and married their brides. (39) Accompanied by their consorts, those scions of Raghu then retired to their tents. The emperor too with the hosts of Ṛṣis and his relations followed suit, beholding (with joy) the brides and the bridegrooms. (40)

Thus ends Canto Seventy-three in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुस्सप्ततितमः सर्गः

Canto LXXIV

Taking leave of Janaka and Daśaratha, Viśwāmitra returns to his own hermitage and, accepting large wedding presents, Daśaratha too turns back to Ayodhya along with his sons and their newly-wedded brides. On the way the irascible and redoubtable Paraśurāma, a sworn enemy of the Kṣatriyas, suddenly appears before them, axe in hand, and Vasiṣṭha and the other sages accompanying the party offer worship to him.

अथ रात्र्यां व्यतीतायां विश्वामित्रो महामुनिः । आपृष्ट्वा तौ च राजानौ जगामोत्तरपर्वतम् ॥ १ ॥
 विश्वामित्रे गते राजा वैदेहं मिथिलाधिपम् । आपृष्ट्वैव जगामाशु राजा दशरथः पुरीम् ॥ २ ॥
 अथ राजा विदेहानां ददौ कन्याधनं बहु । गवां शतसहस्राणि बहूनि मिथिलेश्वरः ॥ ३ ॥
 कम्बलानां च मुख्यानां क्षौमान् कोट्यम्बराणि च । हस्त्यश्वरथपादातं दिव्यरूपं स्वलंकृतम् ॥ ४ ॥
 ददौ कन्याशतं तासां दासीदासमनुत्तमम् । हिरण्यस्य सुवर्णस्य मुक्तानां विद्रुमस्य च ॥ ५ ॥
 ददौ राजा सुसंहृष्टः कन्याधनमनुत्तमम् । दत्त्वा बहुविधं राजा समनुज्ञाप्य पार्थिवम् ॥ ६ ॥
 प्रविवेश स्वनिलयं मिथिलां मिथिलेश्वरः । राजाप्ययोध्याधिपतिः सह पुत्रैर्महात्मभिः ॥ ७ ॥
 ऋषीन् सर्वान् पुरस्कृत्य जगाम सबलानुगः ।

Asking leave of both the kings, the night having passed, the eminent sage Viśwāmitra forthwith proceeded direct to the northern mountain (the Himalayas). (1) Asking permission of Janaka (who belonged to the line of the Videhas), the ruler of Mithilā, the moment Viśwāmitra had departed, the glorious King Daśaratha (too) proceeded immediately to his capital. (2) At that time the ruler of the Videha territory gave a rich dowry. (As a part of that dowry) the king of Mithilā gave away many lakhs of cows and (as many) first-class carpets, (numerous) silken textiles and tens of millions of cotton pieces, elephants,

horses, chariots and foot soldiers, a hundred richly-adorned maids endowed with supernal beauty (as companions) for his daughters, excellent servants and servant-maids and a lot of silver, gold, pearls and coral beads. (3-5) Extremely delighted, the king (thus) gave an excellent dowry. Having given manifold presents and duly taking leave of Daśaratha (the ruler of the earth), the king of Mithilā returned to Mithilā, his own capital. Placing at his head all the sages (that had accompanied him to Mithilā) and accompanied by his army and *entourage*, King Daśaratha (the ruler of Ayodhya) too departed with his high-souled sons (for Ayodhya).

गच्छन्तं तं नरव्याघ्रं सर्षिसंघं सराघवम् ॥ ८ ॥

घोरास्तु पक्षिणो वाचो व्याहरन्ति समन्ततः । भौमाश्चैव मृगाः सर्वे गच्छन्ति स्म प्रदक्षिणम् ॥ ९ ॥
 तान् दृष्ट्वा राजशार्दूलो वसिष्ठं पर्यपृच्छत । अमौभ्याः पक्षिणो घोरा मृगाश्चापि प्रदक्षिणाः ॥ १० ॥

किमिदं हृदयोत्क्रमि मनो मम विधीदति । राज्ञो दशरथस्यैतच्छ्रुत्वा वाक्यं महानृषिः ॥ ११ ॥
 उवाच मधुरां वाणीं श्रूयतामस्य यत् फलम् । उपस्थितं भयं घोरं दिव्यं पक्षिमुखाच्च्युतम् ॥ १२ ॥
 मृगाः प्रशमयन्त्येते संतापस्त्यज्यतामयम् । तेषां संवदतां तत्र वायुः प्रादुर्बभूव ह ॥ १३ ॥
 कम्पयन् मेदिनीं सर्वां पातयंश्च महाद्रुमान् । तमसा संवृतः सूर्यः सर्वे नावेदिपुर्दिशः ॥ १४ ॥
 भस्मना चावृतं सर्वं सम्मूढमिव तद्वलम् । वसिष्ठ ऋषयश्चान्ये राजा च समुतस्तदा ॥ १५ ॥
 संज्ञा इव तत्रासन् सर्वमन्यद्विचेतनम् ।

While that tiger among men was journeying with the hosts of sages as well as with his four sons (the scions of Raghu), fearful birds began to cry all around him; while, on the other hand, the deer on the land, one and all, crossed his path from the left. (6-9) Seeing them, Daśaratha (a tiger among kings) respectfully inquired of Vasiṣṭha, saying, "Loathsome birds are screaming (on the one hand, which is an ominous portent); and at the same time deer cross my way from the left (which is a good omen)! (10) What may this be, which makes my heart quiver ? My mind is sorrowful." Hearing this question of King Daśaratha, the great seer (Vasiṣṭha) replied in a sweet tone (as follows):-

"Hear what it portends. The indication that comes from the screaming of birds in the air is that a grave danger is imminent. (11-12) These deer (however) allay our fears. (Therefore) let this anxiety be given up." While they were conversing (thus) on the road, a tempest set in, they say, shaking the entire globe and throwing down big trees. The sun got enveloped in darkness, all people failed to discern the directions. (13-14) Nay, covered all over with dust, the whole of Daśaratha's army stood dumbfounded as it were. At that time (only) Vasiṣṭha and the other sages as well as the king including his (four) sons retained their consciousness, all the rest on that spot became unconscious as it were.

तस्मिंस्तमसि घोरे तु भस्मच्छन्नेव सा चमूः ॥ १६ ॥

ददर्श भीमसंकाशं जटामण्डलधारिणम् । भार्गवं जामदग्न्येयं राजा राजविमर्दनम् ॥ १७ ॥
 कैलासमिव दुर्धर्षं कालाग्निमिव दुस्सहम् । ज्वलन्तमिव तेजोभिर्दुर्निरीक्ष्यं पृथग्जनैः ॥ १८ ॥
 स्कन्धे चासज्य परशुं धनुर्विशुद्धणोपमम् । प्रगृह्य शरमुग्रं च त्रिपुरध्नं यथा शिवम् ॥ १९ ॥
 तं दृष्ट्वा भीमसंकाशं ज्वलन्तमिव पावकम् । वसिष्ठप्रमुखा विप्रा जपहोमपरायणाः ॥ २० ॥
 संगता मुनयः सर्वे संजज्ञत्पुरथो मिथः । कञ्चित् पितृवधामर्षी क्षत्रं नोत्सादयिष्यति ॥ २१ ॥
 पूर्वं क्षत्रवधं कृत्वा गतमन्युर्गतज्वरः । क्षत्रस्योत्सादनं भूयो न खल्वस्य चिकीर्षितम् ॥ २२ ॥
 एवमुक्त्वार्घ्यमादाय भार्गवं भीमदर्शनम् । ऋषयो राम रामेति मधुरं वाक्यमब्रुवन् ॥ २३ ॥
 प्रतिगृह्य तु तां पूजामृषिदत्तां प्रतापवान् । रामं दाशरथिं रामो जामदग्न्योऽभ्यभाषत ॥ २४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुस्सप्ततितमः सर्गः ॥ ७४ ॥

In that dreadful darkness the afore-said army (of Daśaratha), which was actually covered with dust, as well as the king beheld the terrible-looking sage Paraśurāma (son of Jamadagni), the destroyer of the Kṣatriyas, born in the race of Bhṛgu, wearing matted locks

formed into a coil at the crown, unassailable as Mount Kailāsa, irresistible as the destructive fire raging at the time of universal dissolution, blazing as it were with effulgence and (as such difficult to gaze upon for common men), with an axe on his (right) shoulder

and a bow (on his left) and holding (in his hand) a fierce shaft, resembling streaks of lightning, like (another) Lord Śiva, the Destroyer of the demon Tripura. (15—19) Seeing the sage, terrible of aspect and blazing like fire, all the Brahman seers and sages, given to the practice of austerities and Homa (offering oblations to the sacred fire), with Vasiṣṭha at their head, collected (at one place) and talked to one another, "Let us hope, full of indignation over the assassination of his father, he is not going to exterminate the Kṣatriya race (over again). (20-21) Surely it is not

his intention to wipe out the Kṣatriyas once more, since having massacred the Kṣatriyas in the past, he has his anger appeased and has been rid of his agony (caused by his father's death)." (22) Talking in this strain and taking (in their hands) water to wash his hands with, the sages accosted the scion of Bhṛgu, who wore a terrible aspect, in sweet words, "Rāma, O Rāma !" (23) While accepting that honour done by the sages (Vasiṣṭha and others), the glorious Paraśurāma, son of Jamadagni, spoke (as follows) to Śrī Rāma, the (eldest) son of Daśaratha. (24)

Thus ends Canto Seventy-four in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

पञ्चसप्ततितमः सर्गः

Canto LXXV

Turning a deaf ear to Daśaratha's prayer, Paraśurāma relates the history of the bows belonging to Lords Śiva and Viṣṇu and challenges Śrī Rāma to string the bow of Lord Viṣṇu in his possession.

राम दाशरथे वीर वीर्ये ते श्रूयतेऽद्भुतम् । धनुषो भेदनं चैव निखिलेन मया श्रुतम् ॥ १ ॥
तद्द्भुतमचिन्त्यं च भेदनं धनुषस्तथा । तच्छ्रुत्वाहमनुप्राप्तो धनुर्गृह्यापरं शुभम् ॥ २ ॥
तदिदं घोरसंकाशं जामदग्न्यं महद् धनुः । पूरयस्व शरेणैव स्वबलं दर्शयस्व च ॥ ३ ॥
तदहं ते बलं दृष्ट्वा धनुषोऽप्यस्य पूरणे । द्वन्द्वयुद्धं प्रदास्यामि वीर्यश्लाघ्यमहं तव ॥ ४ ॥

O Rāma, O valiant son of Daśaratha, your prowess is reported to be marvellous and your feat in the shape of breaking the bow (of Lord Śiva) has also been heard of by me in all its details. (1) Breaking the bow in the way you have done is (indeed) marvellous and cannot (even) be conceived (by others). Hearing of it, I have arrived (here), taking another sacred

bow. (2) Therefore, fitting this great and terrible-looking bow, received (by me) from Jamadagni (my father), with an arrow, simply draw it to its full length and demonstrate your might (thereby). (3) Having witnessed that strength of yours in drawing this bow too at full length, I shall offer you a single combat which will bring credit to your valour." (4)

तस्य तद् वचनं श्रुत्वा राजा दशरथस्तदा । विषण्णवदनो दीनः प्राञ्जलिर्वाक्यमब्रवीत् ॥ ५ ॥
क्षत्ररोपात् प्रशान्तस्त्वं ब्राह्मणश्च महातपाः । बालानां मम पुत्राणामभयं दातुमर्हसि ॥ ६ ॥
भार्गवाणां कुले जातः स्वाध्यायव्रतशालिनाम् । सहस्राक्षे प्रतिज्ञाय शस्त्रं प्रक्षिप्तवानसि ॥ ७ ॥
स त्वं धर्मपरो भूत्वा कश्यपाय वसुंधराम् । दत्त्वा वनमुपागम्य महेन्द्रकृतकेतनः ॥ ८ ॥

मम सर्वविनाशाय सम्प्राप्तस्त्वं महामुने । न चैकस्मिन् हते रामे सर्वे जीवामहे वयम् ॥ ९ ॥
 ब्रुवत्येवं दशरथे जामदग्न्यः प्रतापवान् । अनादृत्य तु तद्वाक्यं राममेवाभ्यभाषत ॥ १० ॥

Hearing that challenge of Paraśurāma, King Daśaratha felt miserable and, pulling a long face, forthwith spoke with joined palms as follows:—(5) "Having given up your anger towards the Kṣatriyas, you have (since) grown very calm and, being a Brahman and a great ascetic (too), you ought to give assurance of safety to my juvenile sons. (6) Born in the line of the Bhārgavas (the scions of Bhṛgu), distinguished for their study of the Vedas and sacred vows, you have relinquished the arms, giving your word of honour

(in this behalf) to Indra. (7) As such you set your mind on piety and gave away (the dominion of) the earth to Sage Kaśyapa and, retiring to the woods, took up your abode on Mount Mahendra. (8) For my total annihilation (however) you have appeared (here), O great sage! And we shall all cease to live (even) if Rāma alone is killed (by you)." (9) Turning a deaf ear to his entreaty, however, even though Daśaratha prayed as aforesaid, the glorious Paraśurāma (son of Jamadagni) continued to address Śrī Rāma alone (and said):—(10)

इमे द्वे धनुषी श्रेष्ठे दिव्ये लोकाभिपूजिते । दृढे बलवती मुख्ये सुकृते विश्वकर्मणा ॥ ११ ॥
 अनुसृष्टं सुरैरेकं व्यम्बकाय युयुत्सवे । त्रिपुरन्तं नरश्रेष्ठ भग्नं काकुत्स्थ यत्त्वया ॥ १२ ॥
 इदं द्वितीयं दुर्धर्षं विष्णोर्दत्तं सुरोत्तमैः । तदिदं वैष्णवं राम धनुः परपुरंजयम् ॥ १३ ॥
 समानसारं काकुत्स्थ रौद्रेण धनुषा त्विदम् ।

"These two excellent heavenly bows (one of which was broken by you the other day, the other being with me), strong, powerful and foremost as they are, were adored by the (whole) world and were cleverly manufactured by Viśwakarmā. (11) One (of them), which has been broken by you, O scion of Kakutstha, was handed over by the gods to Lord Śiva (the three-eyed divinity), eager to fight (with the demon Tripura), and (ultimately) succeeded in killing

him, O jewel among men ! (12) This second one, hard to prevail against, was given by the foremost of the gods to Lord Viṣṇu. This (which you behold in my hand) is the same bow of Lord Viṣṇu, which is able to reduce the enemy's stronghold, O Rāma ! (13) It is fact equal in strength to the bow of Rudra (which has already yielded to your strength), O scion of Kakutstha, (as will appear from the following anecdote:—)

तदा तु देवताः सर्वाः पृच्छन्ति स्म पितामहम् ॥ १४ ॥
 शितिकण्ठस्य विष्णोश्च बलाबलनिरीक्षया । अभिप्रायं तु विज्ञाय देवतानां पितामहः ॥ १५ ॥
 विरोधं जनयामास तयोः सत्यवतां वरः । विरोधे तु महद् युद्धमभवद् रोमहर्षणम् ॥ १६ ॥
 शितिकण्ठस्य विष्णोश्च परस्परजयैषिणोः । तदा तु जृम्भितं शैवं धनुर्भूमिपराक्रमम् ॥ १७ ॥
 हुंकारेण महादेवः स्तम्भितोऽथ त्रिलोचनः । देवैस्तदा समागम्य सर्पिसंघः सन्चारणैः ॥ १८ ॥
 याचितौ प्रशमं तत्र जग्मनुस्तौ सुरोत्तमौ ।

"At that very time (when the demon Tripura was killed by Lord Śiva) all the gods (approached and) put a question

to Brahmā (the progenitor of the entire creation) with a view to ascertaining the (relative) strength and weakness of



Disillusionment of Paraśurāma

Lords Śiva (whose neck is marked with a blue patch) and Viṣṇu. Reading the mind of the gods, Brahmā, the foremost of the votaries of truth, for his part sowed the seed of discord between the two divinities. As a sequel to that tension a terrible and thrilling combat actually ensued between Lords Śiva and Viṣṇu, who were eager to conquer each other. In the course of that combat of course the bow

of Lord Śiva, possessed as it was of terrible strength, was rendered inoperative and the three-eyed Lord Mahādeva (too) struck motionless by the (very) roar (of Lord Viṣṇu). The two foremost divinities came to terms on that occasion (only) when they were approached and entreated on that (very) spot by the gods, accompanied by hosts of Ṛṣis as well as by Chāraṇas (celestial bards), to compose their differences.

जृम्भितं तद् धनुर्दृष्ट्वा शैवं विष्णुपराक्रमैः ॥ १९ ॥

अधिकं मेनिरं विष्णुं देवाः सर्पिणास्तथा । धनूं रुद्रस्तु संकुद्रो विदेहेषु महायशः ॥ २० ॥

देवरातस्य राजर्षेर्ददौ हस्ते ससायकम् । इदं च वैष्णवं राम धनुः परपुरंजयम् ॥ २१ ॥

ऋचीके मार्गवे प्रादाद् विष्णुः स न्यासमुत्तमम् । ऋचीकस्तु महातेजाः पुत्रस्याप्रतिकर्मणः ॥ २२ ॥

पितुर्मम ददौ दिव्यं जमदग्नेर्महात्मनः । न्यस्तशस्त्रे पितरि मे तपोबलसमन्विते ॥ २३ ॥

अर्जुनो विदधे मृत्युं प्राकृतां बुद्धिमास्थितः ।

वधमप्रतिरूपं तु पितुः श्रुत्वा सुदारुणम् । क्षत्रमुत्सादयं रोषाजातं जातमनेकशः ॥ २४ ॥

पृथिवीं चाखिलां प्राप्य कश्यपाय महात्मने । यज्ञस्यान्तेऽददं राम दक्षिणां पुण्यकर्मणे ॥ २५ ॥

"Seeing the celebrated bow of Lord Śiva rendered inoperative as aforesaid by the prowess of Lord Viṣṇu, the gods along with the hosts of Ṛṣis (assembled there) accounted Lord Viṣṇu superior (to Lord Śiva). Feeling enraged, the most illustrious Lord Rudra (the god of destruction) thereupon delivered the bow together with the arrows into the hands of the royal sage Devarāta born in the line of the Videha kings. Lord Viṣṇu, on the other hand, O Rāma, made over this superb bow of His own, capable of subduing the enemy's strong hold, as a trust to Ṛchika, a scion of sage Bhṛgu. The highly glorious Ṛchika in his turn bestowed the heavenly gift on his (own) son, the high-souled Jamadagni, my father, who was too good to retaliate a wrong (and

had therefore no use for it). Reckoning my father, who had given up the use of arms and was richly endowed with spiritual energy earned through his austerities, as a common man, Arjuna (more popularly known by the name of Sahasrabāhu because of his thousand arms) caused his death. Hearing of my father's most cruel and unmerited death, I for my part uprooted more than once (as many as twenty-one times) out of indignation the Kṣatriyas even as they were born. (14-24) Having acquired (dominion over) the entire globe (in this way), I gifted it, O Rāma, to the high-souled sage Kaśyapa of meritorious deeds by way of sacrificial fee at the end of a sacrifice (which I performed in atonement for the great bath of blood). (25)

दत्त्वा मेहेन्द्रनिलयस्तपोबलसमन्वितः । श्रुत्वा तु धनुषो भेदं ततोऽहं द्रुतमागतः ॥ २६ ॥

तदेव वैष्णवं राम पितृपैतामहं महत् । क्षत्रधर्मे पुरस्कृत्य गृह्णीष्व धनुरुत्तमम् ॥ २७ ॥

योजयस्व धनुःश्रेष्ठे शरं परपुरंजयम् । यदि शक्तोऽसि काकुत्स्थ द्वन्द्वं दास्यामि ते ततः ॥ २८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चसप्ततितमः सर्गः ॥ ७५ ॥

"(Nay,) having made the gift, I took up my abode on Mount Mahendra. Richly endowed with (spiritual) energy earned through austerities (in the meantime), however, I expeditiously arrived here from that (distant) place on hearing of the breaking of the bow. (26) Placing above all (else) the noble duty of a Kṣatriya (which consists in accepting the challenge of a warrior to a duel in a

righteous cause), O Rāma, take (in your hand) the celebrated and superb bow belonging to Lord Viṣṇu, inherited by me through my father from my grandfather. (27) And fit the arrow, capable of reducing the stronghold of an enemy, to this foremost of bows provided you are equal to it, O scion of Kakutstha ! Then (alone) I shall offer a single combat to you". (28)

Thus ends Canto Seventy-five in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

षट्सप्ततितमः सर्गः

Canto LXXVI

Fitting the arrow to the bow of Lord Viṣṇu and declaring it as unfailing, Śrī Rāma asks Paraśurāma to point out at whom it may be discharged, and at the instance of the latter puts an end to his title to the (ethereal) worlds earned by him through his austerities. Recognizing Śrī Rāma to be no other than Lord Viṣṇu and taking leave of him, Paraśurāma withdraws to Mount Mahendra in order to resume his austerities.

श्रुत्वा तु जामदग्न्यस्य वाक्यं दाशरथिस्तदा । गौरवाद् यन्त्रितकथः पितु राममथाब्रवीत् ॥ १ ॥
कृतवानसि यत् कर्म श्रुतवानसि भार्गव । अनुरुध्यामहे ब्रह्मन् पितुरानृण्यमास्थितः ॥ २ ॥
वीर्यहीनमिवाशक्तं क्षत्रधर्मेण भार्गव । अवजानासि मे तेजः पश्य मेऽद्य पराक्रमम् ॥ ३ ॥

Hearing the challenge of Jamadagni's son, Śrī Rāma (son of Daśaratha), of course, who remained tongue-tied on that occasion out of regard for his father, now spoke to Paraśurāma (as follows) :— (1) "I have heard, O scion of Bhṛgu, of the work that you have done, intent on repaying the debt you owed to your father (by avenging his death). We

approve of it, O holy Brahman ! (2) Since (however) you despise me,—devoted as I am to the duty of a Kṣatriya (and therefore chary of speech in the presence of a holy Brahman like you),—as powerless, as though lacking in virility, O scion of Bhṛgu, (pray) witness my glory and prowess today." (3)

इत्युक्त्वा राघवः क्रुद्धो भार्गवस्य वरायुधम् । शरं च प्रतिजग्राह हस्ताल्लघुपराक्रमः ॥ ४ ॥
आरोप्य स धनू रामः शरं मर्दयं चकार ह । जामदग्न्यं ततो रामं रामः क्रुद्धोऽब्रवीदिदम् ॥ ५ ॥
ब्राह्मणोऽसीति पूज्यो मे विश्वामित्रकृतेन च । तस्माच्छक्तो न ते राम मोक्तुं प्राणहरं शरम् ॥ ६ ॥

इमां वा त्वद्गतिं राम तपोबलसमर्जितान् । लोकानप्रतिमान् वापि हनिष्यामीति मे मतिः ॥ ७ ॥
नह्ययं वैष्णवो दिव्यः शरः परपुरंजयः । मोघः पतति वीर्येण बलदर्पविनाशनः ॥ ८ ॥

Saying so and growing indignant, Śrī Rāma (a scion of Raghu) of swift prowess seized the excellent weapon (bow) as well as the arrow from the hand (and further withdrew the divine energy*) of Paraśurāma (a scion of the sage Bhṛgu). (4) Stringing the bow, the celebrated Śrī Rāma set the arrow to the string: so the tradition goes. Getting angry, Śrī Rāma then spoke to Paraśurāma (son of Jamadagni) as follows:—(5) "You are worthy of respect to me in that you are a Brahman and (also) because of your kinship with Viśvāmitra (who is the maternal uncle of your father). There-

fore I dare not hurl the deadly arrow at you, O Rāma ! (6) I shall as an alternative take away, O Rāma, your present (capacity of unobstructed) movement (in all the three worlds) or put an end to your title to the peerless (ethereal) worlds, duly acquired by dint of asceticism: such is my mind. (7) This transcendent arrow of Lord Viṣṇu, capable (as it is) of reducing the stronghold of an enemy and crushing the might as well as the pride of an adversary by its (unique) power, never goes without hitting its mark." (8)

वरायुधधरं रामं द्रष्टुं सर्पिणाः सुराः । पितामहं पुरस्कृत्य समेतास्तत्र सर्वशः ॥ ९ ॥
गन्धर्वाप्सरसश्चैव सिद्धचारुकिन्तराः । यक्षराक्षसनागाश्च तद् द्रष्टुं महदद्भुतम् ॥ १० ॥
जडीकृते तदा लोके रामे वरधनुर्धरे । निर्वीर्यो जामदग्नयोऽसौ रामो राममुदैक्षत ॥ ११ ॥
तेजोभिर्गतवीर्यत्वाजामदग्न्यो जडीकृतः । रामं कमलपत्राक्षं मन्दं मन्दमुवाच ह ॥ १२ ॥

Placing Brahmā (the progenitor of the entire creation) at their head, all the gods, accompanied by hosts of R̥ṣis, assembled there (in their aerial cars) in order to behold Śrī Rāma wielding the superb weapon (of Lord Viṣṇu). (9) Gandharvas and celestial dancing girls as well as Siddhas, Chāraṇas and Kinnaras as also Yakṣas, ogres and Nāgas (too) collected (there) in order to witness that great marvel. (10) People (gathered there) having been stunned at that time (with fear at

the thought of the dire consequences that might follow from the show of valour on the part of Śrī Rāma) when Śrī Rāma took up the superb bow (of Lord Viṣṇu), the celebrated Paraśurāma, son of Jamadagni, (now) rendered powerless, looked with wonder at Śrī Rāma. (11) Dazed by the brilliance (of Śrī Rāma) due to his having been rendered powerless, the son of Jamadagni spoke in a low tone as follows to Śrī Rāma, whose eyes resembled the petals of a lotus:—(12)

काश्यपाय मया दत्ता यदा पूर्वं वसुंधरा । विप्रये मे न वस्तव्यमिति मां काश्यपोऽब्रवीत् ॥ १३ ॥
सोऽहं गुरुवचः कुर्वन् पृथिव्यां न वसे निशाम् । तदाप्रभृति काकुत्स्थ कृता मे काश्यपस्य ह ॥ १४ ॥
तामिमां मद्गतिं वीर हन्तुं नार्हसि राघव । मनोजवं गमिष्यामि महेन्द्रं पर्वतोत्तमम् ॥ १५ ॥
लोकास्त्वप्रतिमा राम निर्जितास्तपसा मया । जहि ताञ्छरमुख्येन मा भूत् कालस्य पर्ययः ॥ १६ ॥

* We read in the Padma-Purāṇa:—

इत्युक्त्वा देवि वैष्णव्या शक्त्या तद्गतया सह । जग्राह वैष्णवं चापं विनयेन च लीलया ॥

"Saying so, Śrī Rāma seized in sport, yet with modesty, the bow of Lord Viṣṇu along with the divine energy of the same Lord, that had existed in him (so far), O Pārvatī !"

This is also borne out by verse 11 of this very Canto, given below.

अक्षयं मधुहन्तारं जानामि त्वां सुरेश्वरम् । धनुषोऽस्य परामर्शात् स्वस्ति तेऽस्तु परंतप ॥ १७ ॥
 एते सुरगणाः सर्वे निरीक्षन्ते समागताः । त्वामप्रतिमकर्माणमप्रतिद्वन्द्वमाहवे ॥ १८ ॥
 न चेयं मम काकुत्स्थ व्रीडा भवितुमर्हति । त्वया त्रैलोक्यनाथेन यदहं विमुखीकृतः ॥ १९ ॥
 शरमप्रतिमं राम मोक्तुमर्हसि सुव्रत । शरमोक्षे गमिष्यामि महेन्द्रं पर्वतोत्तमम् ॥ २० ॥

"When in the past (the dominion of) the earth was bestowed by me on Sage Kaśyapa, Kaśyapa spoke to me as follows:—'You must no longer inhabit my dominion.' (13) Enjoined thus and obeying the command of my preceptor (Kaśyapa), I do not remain on earth at night from that time onward inasmuch as a pledge has been taken by me to that effect before Kaśyapa, which is a well-known fact, O Rāma ! (14) Be pleased, therefore, O heroic scion of Raghu, not to put an end to my present (unhampered) movement (in all the three worlds). I shall retire to Mount Mahendra, the foremost of mountains, with the speed of thought. (15) Peerless worlds have actually been earned by me by dint of asceticism, O Rāma ! Put an end to my title to them by means of your superb shaft. Let there be no loss of time. (16) From the

fact of your having (not only) seized (but also strung and drawn) this bow (of Lord Viṣṇu, which could be strung by none else) I conclude you to be (no other than) the imperishable Lord Viṣṇu (the suzerain Lord of gods), the Slayer of the demon Madhu. Let everything be well with you, O chastiser of foes ! (17) All these hosts of gods gathered together (here) are looking at you, whose deeds are incomparable and who are unrivalled in combat. (17-18) This powerlessness of mine in your presence, O scion of Kakutstha, cannot be a matter for shame to me, since I stand worsted by (none else than) the Lord of (all) the three worlds. (19) Be pleased, O Rāma of noble vows, to discharge your matchless arrow. On your having discharged the arrow I shall return to Mount Mahendra, the foremost of mountains." (20)

तथा ब्रुवति रामे तु जामदग्न्ये प्रतापवान् । रामो दाशरथिः श्रीमांश्चिक्षेप शरमुत्तमम् ॥ २१ ॥
 स हतान् दृश्य रामेण स्वांल्लोकांस्तपसार्जितान् । जामदग्न्यो जगामाशु महेन्द्रं पर्वतोत्तमम् ॥ २२ ॥
 ततो वितिमिराः सर्वा दिशश्चोपदिशस्तथा । सुराः सर्पिगणा रामं प्रशशंसुरुदायुधम् ॥ २३ ॥
 रामं दाशरथिं रामो जामदग्न्यः प्रपूजितः । ततः प्रदक्षिणीकृत्य जगामात्मगतिं प्रभुः ॥ २४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षट्सप्ततितमः सर्गः ॥ ७६ ॥

Even while Paraśurāma, son of Jamadagni, was speaking as aforesaid, the mighty and glorious Rāma, son of Daśaratha, discharged the superb shaft. (21) Finding his own (prospective) realms earned by dint of asceticism ruined by Śrī Rāma, Paraśurāma (son of Jamadagni) immediately returned to Mount Mahendra, the foremost of mountains. (22) Thereupon all the quarters

and (even) so the intermediate corners intervening them were rid of darkness. The gods including the hosts of Ṛṣis (accompanying them) glorified Śrī Rāma, who stood with the uplifted bow. (23) Having walked clockwise round Śrī Rāma, son of Daśaratha, the mighty Paraśurāma (son of Jamadagni), highly honoured (by Śrī Rāma), then retired to his own abode (on Mount Mahendra). (24)

Thus ends Canto Seventy-six in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

सप्तसप्ततितमः सर्गः

Canto LXXVII

On the departure of Paraśurāma Śrī Rāma hands over the bow of Lord Viṣṇu to Varuṇa (the god of water) and, sending his army ahead, King Daśaratha enters Ayodhya. After some days Prince Yudhājīta, Bharata's maternal uncle, takes away Bharata and Śatrughna to his father's capital.

गते रामे प्रशान्तात्मा रामो दाशरथिर्धनुः । वरुणायाप्रमेयाय ददौ हस्ते महायशाः ॥ १ ॥
 अभिवाद्य ततो रामो वसिष्ठप्रमुखानृषीन् । पितरं विकलं दृष्ट्वा प्रोवाच रघुनन्दनः ॥ २ ॥
 जामदग्न्यो गतो रामः प्रयातु चतुरङ्गिणी । अयोध्याभिमुखी सेना त्वया नाथेन पालिता ॥ ३ ॥
 रामस्य वचनं श्रुत्वा राजा दशरथः सुतम् । बाहुभ्यां सम्परिष्वज्य मूर्ध्न्युपाघ्राय राघवम् ॥ ४ ॥
 गतो राम इति श्रुत्वा दृष्टः प्रमुदितो नृपः । पुनर्जातं तदा मेने पुत्रमात्मानमेव च ॥ ५ ॥
 चोदयामास तां सेनां जगामाशु ततः पुरीम् । पताकाध्वजिनीं रम्यां तूर्योद्घुष्टनिनादिताम् ॥ ६ ॥
 सिक्तराजपथारम्यां प्रकीर्णकुसुमोत्कराम् । राजप्रवेशसुमुखैः पौरैर्मङ्गलपाणिभिः ॥ ७ ॥
 सम्पूर्णां प्राविशद् राजा जनौघैः समलंकृताम् ।

Paraśurāma having left, the highly illustrious Śrī Rāma (son of Daśaratha), whose mind was completely at rest, made over (as a trust) the bow in his hand to Varuṇa (the god of water) of immeasurable strength. (1) Greeting the sages headed by Vasiṣṭha and seeing his father (who had apparently failed to notice the discomfiture and departure of Paraśurāma) perturbed (over the menacing attitude of Paraśurāma), Śrī Rāma (a scion of Raghu) then submitted to his father (as follows) :—(2) "Paraśurāma, son of Jamadagni, has departed. Let the army consisting of four limbs (viz, elephants, chariots, horsemen and foot soldiers) and protected by you, its master, (therefore) march in the direction of Ayodhya." (3) Hearing the request of Śrī

Rāma, King Daśaratha closely folded in his arms his son, the foremost of Raghu's race, and smelt his head (as a gesture of affection). (4) Delighted, nay, overjoyed to hear that Paraśurāma had (already) left, the king thought his son as well as himself reborn on that occasion. (5) He urged his army forward and then speedily reached his delightful capital. The king (presently) entered in state the city decorated with flags and buntings and rendered noisy by fanfares of trumpets. It looked charming with its highways sprinkled with water and was strewn with heaps of flowers. It was brimful with citizens with their faces blooming over the return of their king and carrying auspicious articles in their hands, and was fully graced with multitudes of men.

पौरैः प्रत्युद्गतो दूरं द्विजैश्च पुरवासिभिः ॥ ८ ॥

पुत्रैरनुगतः श्रीमान् श्रीमद्भिश्च महायशाः । प्रविवेश गृहं राजा हिमवत्सदृशं प्रियम् ॥ ९ ॥
 ननन्द स्वजनै राजा गृहे कामैः सुपूजितः । कौसल्या च सुमित्रा च कैकेयी च सुमध्यमा ॥ १० ॥

बधूप्रतिग्रहे युक्ता याश्चान्या राजयोषितः । ततः सीतां महाभागामूर्मिलां च यशस्विनीम् ॥ ११ ॥
 कुशध्वजसुते चोमे जगद्गुह्यपयोषितः । मङ्गलालापनैर्होमैः शोभिताः क्षौमवाससः ॥ १२ ॥
 देवतायतनान्याशु सर्वास्ताः प्रत्यपूजयन् । अभिवाद्याभिवाद्यांश्च सर्वा राजसुतास्तदा ॥ १३ ॥
 रेमिरे मुदिताः सर्वा भर्तृभिः सहिता रहः । कृतदाराः कृतान्नाश्च सधनाः ससुहृजनाः ॥ १४ ॥
 शुश्रूषमाणाः पितरं वर्तयन्ति नरर्षभाः ।

Met far in advance by the citizens as well as by Brahmans inhabiting the capital, and followed by his glorious sons, the glorious and highly illustrious king (now) entered his beloved palace vying with the Himalaya mountain (in whiteness and height). (6-9) Duly entertained with luxuries by his own people, the king rejoiced at his house. Kausalyā and Sumitrā as well as the graceful Kaikeyī and whatever other queens there were busied themselves with the ceremonious reception of their daughters-in-law. Thereupon the queens conducted (into the gynaeceum) the highly blessed Sitā and the illustrious Ūrmilā as well as both the daughters of Kuśādhwaja (Māṇḍavī and Śrutakīrti). All those queens forthwith got the brides

to offer worship to the temples (inside as well as outside the gynaeceum)—the brides, who were greeted with benedictions (pronounced by the priests), looked splendid after having offered oblations to the sacred fire (in order to solemnize their entry into the gynaeceum) and were clad in silken robes. Having saluted on that occasion those who deserved to be saluted, all the princesses without exception happily enjoyed life with their husbands in their private apartments. (Duly) married and taught the use of (various) missiles (and weapons) and endowed with riches, the princes (who were jewels among men) lived in the company of their friends and relatives, rendering service to their father.

कस्यचित्त्वथ कालस्य राजा दशरथः सुतम् ॥ १५ ॥

भरतं कैकयीपुत्रमब्रवीद् रघुनन्दनः । अयं कैकयराजस्य पुत्रो वसति पुत्रक ॥ १६ ॥
 त्वां नेतुमागतो वीरो युधाजिन्मातुलस्तव । श्रुत्वा दशरथस्यैतद् भरतः कैकयीसुतः ॥ १७ ॥
 गमनायाभिचक्राम शत्रुघ्नसहितस्तदा । आपृच्छथ पितरं शूरो रामं चाक्लिष्टकारिणम् ॥ १८ ॥
 मातृश्रापि नरश्रेष्ठः शत्रुघ्नसहितो ययौ । युधाजित् प्राप्य भरतं सशत्रुघ्नं प्रहर्षितः ॥ १९ ॥
 स्वपुरं प्राविशद् वीरः पिता तस्य तुतोष ह । गते च भरते रामो लक्ष्मणश्च महाबलः ॥ २० ॥
 पितरं देवसंकाशं पूजयामासतुस्तदा । पितुराज्ञां पुरस्कृत्य पौरकार्याणि सर्वशः ॥ २१ ॥
 चकार रामः सर्वाणि प्रियाणि च हितानि च । मातृभ्यो मातृकार्याणि कृत्वा परमयन्त्रितः ॥ २२ ॥
 गुरूणां गुरुकार्याणि काले कालेऽन्ववैक्षत । एवं दशरथः प्रीतो ब्राह्मणा नैगमास्तथा ॥ २३ ॥
 रामस्य शीलवृत्तेन सर्वे विषयवासिनः । तेषामतियशा लोके रामः सत्यपराक्रमः ॥ २४ ॥
 स्वयम्भूरिव भूतानां बभूव गुणवत्तरः । रामश्च सीतया सार्धं विजहार बहून्तून् ॥ २५ ॥
 मनस्वी तद्गतमनास्तस्या हृदि समर्पितः । प्रिया तु सीता रामस्य दाराः पितृकृता इति ॥ २६ ॥
 गुणाद् रूपगुणाच्चापि प्रीतिर्भूयोऽभिवर्धते । तस्याश्च भर्ता द्विगुणं हृदये परिवर्तते ॥ २७ ॥
 अन्तर्गतमपि व्यक्तमाख्याति हृदयं हृदा ।
 तस्य भूयो विशेषेण मैथिली जनकात्मजा । देवताभिः समा रूपे सीता श्रीरिव रूपिणी ॥ २८ ॥

तया स राजर्षिमुतोऽभिकामया समेयिवानुत्तमराजकन्यया ।

अतीव रामः शुशुभे मुदान्वितो विभुः श्रिया विष्णुस्वामरेश्वरः ॥ २९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तसप्ततितमः सर्गः ॥ ७७ ॥

बालकाण्डं सम्पूर्णम्

Some time after this, one day, King Daśaratha, the delight of the Raghus, spoke to Bharata, the son of Kaikeyī (as follows):—(10–15) "This son of the king of Kekaya, the heroic Yudhājit, your maternal uncle, who has come to take you (to his father's capital), is tarrying (here in the hope of being allowed to take you)." Hearing this remark of Daśaratha, Bharata, son of Kaikeyī, forthwith got ready to depart along with Śatrughna. (Nay,) taking leave of his father (King Daśaratha) and Śrī Rāma, who did (great) things without (much) exertion, as well as of (all) his (three) mothers (Kausalyā, Sumitrā and Kaikeyī), the heroic Bharata (a jewel among men) left with Śatrughna (for the kingdom of Kekaya). Highly rejoiced to get hold of Bharata along with Śatrughna, the valiant Yudhājit (reached and) duly entered his town, and his father felt gratified at this. Bharata as well as Śatrughna having left, the very mighty Rāma and Lakṣmaṇa began to serve their god-like father when the occasion demanded it. Placing his father's command above all (else), Śrī Rāma ever did in every way all business relating to the citizens, which was dear to them as well as conducive to their interests. Doing (all) the work of his (three) mothers for their sake, Śrī Rāma, who was highly self-restrained, attended from time to time to the important business of his elders.

In this way King Daśaratha, the Brahmins as well as the traders,—in fact, all the people of the kingdom (of Ayodhya) were pleased with the disposition and conduct of Śrī Rāma. Śrī Rāma, who was endowed with true (unfailing) valour, outshone (all) his brothers in reputation and, like Brahmā (the self-born creator), excelled (all) created beings in merits. The high-minded Śrī Rāma, whose heart was set on his spouse and who stood enthroned in her heart, enjoyed life with her for many months. Sitā was dear to Śrī Rāma as a partner made available (to him) by his father. (Nay) because of her (manifold) virtues and comeliness of form his affection (for her) grew all the more. Her husband too (because of his excellences and lovely exterior) gained a doubly secure footing in her heart. (16–27) Sitā, the princess of Mithilā and daughter of Janaka, who compared with goddesses in bodily charm and was beauty incarnate as it were, could vividly read in minute detail with her mind even that which existed in the inmost heart of Śrī Rāma. (28) United (in wedlock) with that foremost princess, who was the sole object of his love and whose love was centred in him, Śrī Rāma, the aforesaid son of King Daśaratha (a royal sage), looked most charming and full of joy, (even) as the all-pervading Viṣṇu, the suzerain Lord of gods, in the company of Śrī (the goddess of fortune). (29)

Thus ends Canto Seventy-seven in the Bāla-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of Ṛṣi and the oldest epic.

END OF BĀLA-KĀṆḌA

Editor's Apologia

The Rāmāyaṇa of Vālmīki occupies the foremost place in the literature of the world not only as the oldest extant poem but also as an exquisite specimen of poetic excellence and beauty and richness of imagery. It stands unique in its moral appeal and portrays characters that can easily pass as the highest models of ethical perfection. Apart from the fact that the hero of the poem is a historical personage who has been venerated in this holy land from the hoary past as God Himself descended in human form, he stands out in the world's history as the perfect embodiment of human values and even so his partner in life occupies the first rank among the women of the world as the highest embodiment of feminine virtues and excellences. Similarly the other principal characters depicted in the poem are equally noble and evoke our greatest admiration and homage. In this way the poem deserves to be widely and reverently read by all lovers of healthy literature especially in this age of rank materialism, when the ethical standards of average humanity have fallen very low and the world is torn by friction and cold war and is showing signs of widespread rupture and disintegration.

In order, therefore, to bring the treasures of this noble heritage of our ancient land within the reach of the English-knowing public it was decided last year to publish a Commentary of this *magnum opus* in an easy and simple English through the columns of the "Kalyana-Kalpataru" by instalments in the form of a Special Number and we have great pleasure in presenting the first

volume, which comprises the whole of the Bala-Kaṇḍa. As will appear from its very name, this section of the poem deals with the juvenile pastimes of the heroic Rāma, who is taken away by the glorious and mighty sage Viśwāmitra along with his younger and pet brother, Lakṣmaṇa, to his hermitage in order to protect his sacrifice against the onslaughts of mighty Rākṣasas. After disposing of the demons the two divine brothers are taken to Mithila, the capital of the celebrated King Janaka, where Śrī Rāma wins the hand of Sītā, Janaka's daughter of divine origin, by sheer dint of bodily might and is ultimately married with her along with his three brothers, who espouse the hand of Sītā's sister and two cousins respectively. It was originally intended to include a portion of the Ayodhyā-Kaṇḍa too in this volume, but this could not be done.

We take this opportunity to acknowledge our debt to our friends and co-workers, who have taken great pains in revising and editing the Commentary and correcting the proofs. Without their help it would not have been possible to ensure accuracy and chastity of language in the Commentary. We further apologize to our benign readers for the great delay that has taken place in releasing this volume, which ought to have reached their hands much earlier. We hope they will bear with us as they have been doing in the past for our omissions and flaws. In the end we dedicate our humble attempt to the feet of the divine Rāma, whose grace has sustained us throughout in our uphill task.



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A Picture of Ayodhya in Dasaratha's Times

तस्मिन् पुरवरे हृष्टा धर्मात्मानो बहुश्रुताः । नरास्तुष्टा धनैः स्वैः स्वैरलुब्धाः सत्यवादिनः ॥
 नाल्पसंनिचयः कश्चिदासीत् तस्मिन् पुरोत्तमे । कुटुम्बी यो ह्यसिद्धार्थोऽगवाश्वधनधान्यवान् ॥
 कामी वा न कदर्यो वा नृशंसः पुरुषः क्वचित् । द्रष्टुं शक्यमयोध्यायां नाविद्वान् न च नास्तिकः ॥
 सर्वे नराश्च नार्यश्च धर्मशीलाः सुसंयताः । मुदिताः शीलवृत्ताभ्यां महर्षय इवामलाः ॥

x

x

x

x

नानाहिताग्निर्नायज्वा न क्षुद्रो वा न तस्करः । कश्चिदासीदयोध्यायां न चावृत्तो न संकरः ॥
 स्वकर्मनिरता नित्यं ब्राह्मणा विजितेन्द्रियाः । दानाध्ययनशीलाश्च संयताश्च प्रतिग्रहे ॥
 नास्तिको नानृती वापि न कश्चिदवदुश्रुतः । नासूयको न चाशक्तो नाविद्वान् विद्यते क्वचित् ॥
 नाषडङ्गविद्वान्नास्ति नाव्रतो नासहस्रदः । न दीनः क्षिप्तचित्तो वा व्यथितो वापि कश्चन ॥

x

x

x

x

वर्णेष्वग्न्यचतुर्थेषु देवतातिथिपूजकाः । कृतज्ञाश्च वदान्याश्च शूरा विक्रमसंयुताः ॥
 दीर्घायुषो नराः सर्वे धर्मं सत्यं च संश्रिताः । सहिताः पुत्रपौत्रैश्च नित्यं स्त्रीभिः पुरोत्तमे ॥
 क्षत्रं ब्रह्ममुखं चासीद् वैश्याः क्षत्रमनुव्रताः । शूद्राः स्वकर्मनिरतास्त्रीन् वर्णानुपचारिणः ॥

(Vālmiki-Rāmāyaṇa I. vi. 6-9, 12-15, 17-19)

The people of that city were happy, virtuous, learned in sacred lore, free from greed, truthful and contented with their own fortune. There was no householder in that great city who had not stored valuable things in abundance and had not attained the objects of human pursuit and who was in want of oxen, cows, horses and other wealth and food-grains. There was no man to be seen in Ayodhya who was sensuous, miserly, cruel, ignorant and unbelieving. All the men and women of that city were by nature virtuous, well-regulated in life, (always) cheerful and faultless in character and disposition like great Rṣis. There was none in Ayodhya, who did not maintain (and worship) the sacred fire and did not perform sacrifices; no one among them was petty-minded, given to thieving, immoral and impure of origin. The Brahmins (inhabiting Ayodhya) were ever devoted to their duties and exercised effective control over their senses. They gave away alms, pursued their studies and were chary of accepting gifts. There was no member of the twice-born classes, who was unbelieving, untruthful, devoid of knowledge of scriptures, busy finding fault with others, resourceless and bereft of learning. There was no one in that city, who had not mastered the six branches of knowledge auxiliary to a study of the Vedas and did not observe pious vows. There was no donor of scanty gifts and no miserable man. There was none who was either distracted in mind or afflicted. People belonging to (all) the four grades of society, with the Brahman as the foremost, were fond of worshipping the gods and unexpected visitors. They were grateful, generous, heroic and powerful. All the residents of that great city enjoyed a long lease of life and were devoted to virtue and truth, and as such were never deprived of their wives, sons and grandsons. The Kṣatriyas followed the lead of the Brahmins, the Vaiśyas were devoted to the Kṣatriyas and the Śūdras took delight in their own work while serving the other three Varṇas.